

Primitive
**CHRISTIAN
DISCIPLINE**

not to be slighted ;

O R,

MAN, Look home, and
know thy Self.

*Sonne neglect not the Discipline of
our Lord, &c. for if you be with-
out Discipline, whereof all are
made partakers, then you are Ba-
stards, not children, Hebr. 12. 5,
&c.*



Printed Anno 1658.

Primitives

CHRISTIAN DISCIPLINE

as it is signified

in the


NEW TESTAMENT

By the Rev. J. C. R. ...
of the ...
and ...
in the ...
of the ...
and ...

Printed and Sold by ...



THE PREFACE.

 *Asking a more serious reflection upon the current of our present times, in point of Christian Discipline, that Proverb, He that holdeth his peace, seems to give consent, rose up with a very sower countenance, as most ready to appeach all whom it concerned, particularly the Pastors of the Church, and they in a hard condition, when the contagion of this Iron, or rather dirty age of sensuality is so pestilent, that to mutter in a cloud passeth in a vapour; to speak in the high way to the lesse concerned, same is most injurious, and to*

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make a real, plain, and necessary contest, sets all a fire; yet to be silent, may not excuse by what you will find; a memorial then of our condition fairly drawn out is thought best, as the onely pack-horse for all loads and impetuous vapouring whatsoever, when experience teacheth, that let the first fumes passe, and they easily come to nothing, whereas kindled by verbal opposition, they set all in a flame.

*Did Salomon then say, Vanity
en. of vanities, and all is but vanity;
in that nonage of time, in respect
of us? what may be thought to
say, did he now survive? Certainly
with the Prophet Amos, Gather
ye together, upon the mountains
of Samaria, and see the many
madnesses in the midst thereof.
To descant upon this may seem ve-
ry impertinent, when daily before
our eyes, as if the world were mold-
ed, not only Antique in manners,
but*

Amos

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but Atheistical in Religion: for manners in point of Discipline, both back and belly, are so metamorphos'd, that they know neither cloathing nor feeding, what to wear or what to eat, so deeply hath the podigal flaunt seised some, and the God Bacchus others, all Christians, of whom the Apostle hath only a touch, or rather Prophetically saith, Many walk of whom *S. Paul* I often told you, (and now weeping, I tell you) enemies of the Crosse of Christ, whose end is destruction, whose God is their belly, and their glory in their confusion that relish worldly things. Thus the Apostle, [Ecclesiastes, cap. 1. 2. Amos 3. 9. Philip. 3. 18.]

That Atheisme hath a deep interest here, the same Apostle informs us, saying, Though they professe God with their mouth, yet by their deeds they deny him; most apparent that a God at plea-

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sure, is no God, yea, an Idol, and too true by a subtle wile of excessive pride possessing man and woman at their own gust to form their Religion: and so farwell Church for a portion with Heathens and Publicans, [Tit. 1. 16. Matth. 18. 17.]

Moses

God carried Moses to the top of Phasga upon Monnt Nebo, to shew him the Holy Land that he promised Abraham, Isaac, and Jacob, but told him he should not enter into it for his doubting at the waters of contradiction: So may we believe, and be well instructed in all mysteries of Faith unto Salvation, yea, elevated in a high measure of knowledge, yet if we look not upon the Discipline of it authentically proposed, no Land of Promise, no Salvation is to be expected, say my Authours, [Deut. cap. 34. 1, 4. Num. 20, 12, 13.]

That some may fret and fume at this, and particularly at my presumption

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sumption, listing the nature and quality of transgressions here pointed at; first, in defence of myself, note well that of myself I say nothing to this purpose, being no other then a meer Amanuensis or Scribe to deliver what is dictated to me, and undeniably follows, and this out of Sacred Scripture, holy Fathers, and grave Authours. Will you that I modifie these with some qualification? God forbid, it were a high presumption indeed when I take not any of these to be drawn at pleasure, as Hereticks handle holy Scripture to sound according to their clapper what they list, that Luther shall term it a Nose of wax formed to any thing, worth nothing thus handled; wherefore faithfully delivered, let them also be faithfully understood, by some pious learned Prelate or grave Pastour, the sole Pillars of support and level of all modest conversation assigned through this whole design.

A 4 As

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S. Hierome

Salomon

Isai.

As for Murmurers then at such Catechistical documents, I wish them better advised, even for their own credits not to bewray so foul a tincture, as St. Hierome noteth such, and pointed at by holy Scripture, where it expresseth such spirits, saying, Let us oppresse the poor just man, and not spare the Widow, nor reverence the old mans gray head of so long time. But let our strength be the Law of Justice; for that which is weak, is found unprofitable to us; Let us therefore circumvent the just, because he is unprofitable to us, and contrary to our works, and reproachfully objecteth unto us the sins of the Law, and defameth in us the sins of our Discipline. Thus Solomon, and more at large through the whole Chapter of such animals spetting and fretting at wholsome counsel; yea, and with high contempt, when the Prophet Isai shall relate them further, saying,

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ing: Let us eat and drink, for
to morrow we shall die: and
what were these but Idolatrous
Jews by the testimony of Moses,
saying, The people late down to ^{Moses}
eat and drink, and rose to play;
such then as imitate this Libertine
humour in so excessive a manner,
may justly be ranked with them,
and to close this exorbitant sen-
suality, let Saint John Baptist ^{S. John Baptist.}
guerd on for his reprehending He-
rods vice, suffice this smart spirit;
But what saith the Apostle, Am I ^{St. Paul}
become your enemy, telling you
the truth? God forbid, rather
say with King David, unto the ^{R. David}
Prophet Nathan, reprehending him,
I have sinned against our Lord,
that so you may have his testimony,
that your sinne is remitted. And
say with him: The just will cor-
rect and reprehend me in mercy
(with sweetnes out of charity) but
the oil (or flattery) of sinners shall
not anoint my head. Thus this
great

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great King and many others in Holy Writ all for our example to acknowledge & correct vice, which if not better reflected upon, a sad doom will follow, [Sapient. cap. 2. 10, 11, &c. Isai. 22. 13. Exod. 32. 6 Marc. 6. 18. Gal. 4. 16. and 2 Reg. 12. 13. Psal, 140. 6.]

But it is not much to be wondred at that man fails, when God himself shall say, The sense and cogitation of mans heart are prone to ill from their youth, wherefore some are highly to be blamed, that he is not visited, some for better understanding; others for true remorse of conscience, when S. Cyprian shall observe the worst condition of a sinner to be obstinacy not to amend. But saith St Hierom, If bashfulnesse follow the fault, there is great hopes of Salvation.

Genesis Reflect then upon the Psalmist, saying, You sons of men, how long are you of heavy (*hardened*) hearts? why love you vanity, & seek

S. Cyprian.

S. Hierome.

Psalmist

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seek lying? &c. thou hatest them, that observe vanities. *But whatever it be, I say with old Tertullian*, I presume to write unto you, *Tertullian* not out of affection (*as flattery*) but (*out of charity*) to provide for your affection in the way of your Salvation. Thus he, [Gen. 8. 21. S. Cypr. here following *worth noting*, S. Hierom hereafter, p. 139 Psal. 4. 3. & 30. 7. Tert. in like manner, p. 86.]

If any itching litigious Spirit exact the name of this Author, and particularly, because noted as defective in the Appendix here following, understand a real disparity; in the Appendix all runs a full carrier, without any one authentick Abettor or solid Second in defence of what is highly pretended. Contrary: Here, divine Scripture doth not only speak plainly, but is solidly so declared, and holy Fathers in full and plain language acknowledged, that vulgar
Rea-

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Reason may not oppose : Let these then supply the name of the Author, when the ponderous force and irresistible stroke descends so divinely and authentically, without which no Author is of any value.

Another hot humour breaks out against the Dialect, Language, or Phrase enforcing that Adage or vulgar saying, Hic labor hoc opus, an Herculean task to please all ; for what more fantastical then to be inthrall'd to fancy ? an air, here to day, to morrow not to be found, a volatilon flying fume in the superiour Region ; such we find Language, Phrase, and Orthography, not satisfied with a right or sufficient expressive understanding, but the Pallat, deceitful gust must be observed, and now in that deep measure, that a Dictionary is required at our girdle to unfold our meaning, when the eloquence of famous Chaucer, who
died

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died anno 1400, and witty ex-
pressions of the glorious Sir Tho-
mas Moore, martyred anno 1535.
are too fulsom, too rustick, not to
be digested; and why? times are
not for it, the fashion runnes ano-
ther stream, there is a new inlet;
it's true, and an ill stream to sink
and drown substance, if not floated
in a Torrent fantastick, which a
more serious reflection may not de-
ny; the best sauce then here, and in-
deed ever for all true Christians, is
simply to desire good and wholesome
food, solid and real instructions
for every mans capacity and qua-
lity, which if Phrase or Orthogra-
phy cannot brook it, it is to be
feared the appetite is not right, yea
false, preferring a sensual Swiltub
or garnish'd Acorn before precious
Pearls or rich Diamonds; neither
may a shuffle of Polishing, bear it
out, when a sufficient clear under-
standing is not denied, but for an
excogitated Phrase and circumci-
sed

Chaucer,
an. 1400
Sr. Thomas
Moore, anno
1535.

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sed Orthography commend them (as neer allied) to the Moon, no day found the same: Let it suffice then, that not onely the intent here is easily conceived, but the expression of it sufficiently savoury and obvious upon solid grounds; that nothing can occure defective to a good issue where a real prompt will intervenes, which though in some stupid, yet I doubt not in many more rational, as mindful of their morgaged inheritance so easily redeemed by a sweet yoke.

S. Paul.

But not farther to molest or detain you, when my hopes promise sufficient, I surcease with the Apostle, saying: I planted, Apollo watered, but he that giveth the increase is God: therefore neither he that planteth is any thing, nor he that watereth, but he that giveth the increase, God. Again, saith he, Be followers of me, Brethren, and observe them that walk as you have our form, modestly

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deftly and decently, as becomes civil Christians, according to your qualities approved by your Prelates and grave Pastours ; Yea , let your modesty (saith he) be known to all men. And, The peace of God, which passeth all understanding, keep your hearts and intelligences in Christ Jesus, Amen.
[1 Cor.3.7.Philip.4.5,7.]

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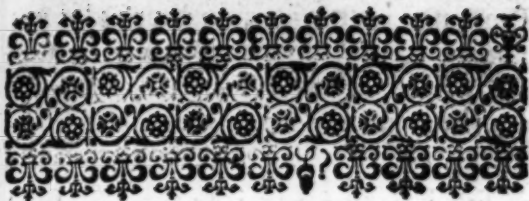
dearly and devoutly as becomes
all Christians, according to your
qualifications, by your presence
and grace, that we may let
your models (which we know
to all men, and the words of
God, which we have all understanding
to keep your laws and in-
structions in the house of
God, and in the house of
the Lord, Amen.



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PRIMITIVE
Christian Discipline
not to be slighted.

OR,

*Man, Look home, and know
thy Self.*

CHAP. I.



Whereas much is written,
no lesse learnedly then
laboriously, of the solid
foundation of Christi-
an Religion, in point
of Orthodox Faith and
true Beliet; as also of Schisme, to in-
form the intellectual part, not to pre-
sume

Of will &
Memory

same nor loyter in this more dangerous then prolix journey, truly understood ; it behoves us no lesse to assist in the true performance of the practical, when *Faith* without good works is but a dead *Faith* : It is easily then observed, that only two points, either bless or curse ; crown with eternal glory, or damn to perpetual torments : The *Will & Memory* ; the *Will* (rightly disposed) cannot in common sence want true and sufficient understanding by the sole inerrable *Christian Rule* delivered by the holy *Church* ; her *Catechismes* are plain, her doctrine *infallible*, as hath been frequently and compleatly delivered at large. *Memory* then only lies at stake for all, which we must a little assist, and no way more effectual then by repeating Gods wonderful works and divine providence towards man, with a brief note of our condition in this life.

The creation of the
Heavens
& Angels.

In the Creation then of the world the *Heavens* had the first place, that is, the *Empyrean* or *Supream Circumference* of the *Universe* or *World*, and this not empty or void of inhabitants, but fully replenished with *Cœlestial Citizens*, spiritual substances, which
Phi-

Philosophers term Intelligences; understandings, holy Scriptures; Angels thus defined by the great Council of Lateran, to be created, not before, nor after, but together with the world: and as perfect in number, so also in ornaments in the highest degree, whether you consider them as gifts natural or supernatural; yet at the first, without the light of glory; neither did they see the divine Essence which God reserved as a more eminent incitement for deserving Champions to win it by the exercises of the vertues Faith, Hope and Charity, which many wonne most gloriously this first day of the world (saith Tirinus) and were crowned in it for eternity, though not a few too hasty, too insolent, and ungrateful, ran a wrong course under the conduct of Lucifer in open rebellion against God, crying and clamouring in contempt; I will ascend into Heaven (that is, the highest Throne of glory, majesty, and also divine honour to be worshipped by men with that worship and reverence, where-with God is worshipped by the Angels in heaven) I will exalt my throne above the stars of God, I will be like the most

Lucifer &
his rout
fell the
first day of
their crea-
tion.

most High. But, saith the Text, *He was cast into Hell, into the bottome of the Lake*, created that very day in the centre of the earth, prepared by God with fire and brimstone for such fore-seen Rebels: and thus the first day were they cast out of *Heaven* into *Hell* for eternity without farther reflection. [*Gen. cap. 1. 1. &c. Isai. cap. 14. 14. Tirin. in cap. 1. Gen. and cap. 14. 13. Isaia.*]

Man crea-
ted.

The Earth then being created, and all things in it most compleat, an inhabitant also was decreed for it; to wit, *Man*; Let us make *Man* to our Image and Likeneffe; to what end? To be over the *Fishes* of the *Sea*, the *Fowles* of heaven, the *beasts* of all the earth, and every creeping thing that moveth upon the earth: And for his habitation, saith the Text, *Our Lord took Man, and put him in the paradise of pleasure to work and keep it*: For his food he gave him free liberty to eat of all the fruit in *Paradise*, onely one *Tree* excepted; and thus left him in state of *Innocency* with full power to eat of all, even the *Tree* of *Life*, only the *Tree* of *Knowledge* of *Good* and *Ill* excepted; that had he but once tasted of the *Tree* of *Life*, it had that property, that

The hap-
piness of
man, had
he tasted
the *Tree*
of *Life*.

that it would have given life to *Man* for many hundred years, and this by a natural quality infused by God ; also it would have prorogued *Mans* life for eternity, until it had pleased God to translate him without *death* into *Heaven*; and for the interim, notwithstanding any long age or time whatsoever to have passed all in full pleasure, content, health, and strength, without any sorrow or grief; but the malicious importunity of that *lapsed* Fiend, the *Devil*, seeing *Man* created to possesse his glory, he so plied him in the weaker part by his *Wife* so strictly linked to each other, that he *Man fell* fell the very same day (say many) of the same his Creation (though some say, he li- day of his ved eight dayes in *Paradise*, in which Creation, time, had he eaten of the *Tree* of life, as he might, he would have had too much knowledge to have been deceived afterwards, as he was ;) wherefore St. *Bede* with many others may stand *St. Bede.* for his fall the very same day of his Creation, and this the 23th. of *March*, upon which very anniversary day also our *Saviour* is noted to *redeem* him, &c: wherein (I say) it is to be understood, that had he first gusted

We were
redeemed
the same
day that
Adam fell

the *Tree* of life, he would have had too much knowledge to transgresse in the other, and consequently secured his posterity not to offend in it at all.

But, say some, it would not follow that his posterity should not offend; I ask why? seeing *Adams* transgression was hereditary, why not also his *Obedience*? when this *Obedience* may not be denied to give the same influence of hating such a transgression in his heirs as it would have done in *Adam*? it may seem hard that *Adams* malediction should descend hereditary, and not as well his *Benedictions*, had all succeeded happily; let it passe then for strong, that they would have been as faithful, and we *All* so happy: but the chance falling otherwise, he said unto God, *The woman that thou gavest me for my companion, gave me of the Tree, and I did eat.* O cursed act and fact, most unfortunate to mankind, when presently death seised upon *Adam* to begin to die, and pass hereditary to all his posterity! [*Tirin. in Gen. cap. 1. & 2. and 3.*]

Gods infi-
nite good-
ness to
Man more
then to
the lapsed
Angels.

But yet with favour more then afforded those glorious *Spirits* the lapsed *Angels*, who only in thought (saith the

the Prophet) *in corde*, transgressed, yet were thrown into Hell, yea, into Hell-fire and brimstone for eternity without all *Redemption*. Contrary here, poor *Man*, composed and created of clay and dirt, hath a Redeemer promised, and performed (I say) upon the same anniversary day of his transgression. Yet attend unto his Penance: *Because thou hast hearkened to the voice* *Genesis.*
of thy wife, and hast eaten of the Tree whereof I commanded thou shouldst not eat, Cursed be the earth in thy work, in labour shalt thou eat of it all the days of thy life, thorns and briars shall it bring forth to thee, and thou shalt eat the herbs of the earth; in the sweat of thy brow shalt thou eat thy bread, until thou return unto the earth, whereof thou art taken; because thou art dust, and unto dust shalt thou return, Thus God in a sad doom yet highly deserved; and for our note of labour, at least great care (sufficient labour) exempting none; and, in fine, a strict life of Penance, we are most highly to thank him for it; yea, Gods infinite Mercy to *Adam* after his fall, is most evidently abundant, not onely in not punishing him as he did *Lucifer,*

How Cain
was slain,
& where.

Quaresmi-
us.
Lamech
the first
that had
two wives.

fer, or censuring him to get his living by the sweat of his browes, but that this was temporary for a time only, and short in respect of eternity, though in him 930 years, and in none a thousand, and now much shorter; and this generally for his posterity; for in bloody *Cain* his son he dealt otherwise, making his life a terrour to himself, that he thought every one would kill him, which to his greater affliction God assured him, that whosoever should do it, should be punished seven-fold, insomuch that his life was an horrour to him; neither would God comfort him by death, howsoever he was afterward slain by *Lamech* his great Grand-child out of ignorance, being almost blinde with age, and this in the farther part of *Mount Carmel*, witnesse *St. Hierome* and many others; and for the sence of this seventy seven fold, see our English Annotations upon this Verse 23. Also this *Lamech* is the first noted in holy Scripture to have had two wives [*Gen.* 4. 23. *Tirin. in hunc locum, vers. 15.* *Quares. tom. 2. de Terra sancta, lib. 7. pag. 689. Sect. Adricomius Anno 1639.*

Here

Here then let us more seriously reflect upon our state and condition, to wit of *Penance*, for it is no other; and most happy in that, to regain our lost possession; that it is an absolute state of *Penance*, is easily noted in those words: *Because thou hast*, &c. consonant to this, holy Scripture is full of *Penance*; and, to omit the old Scripture in a loud cry; Saint *John Baptist* makes Proclamation: *Doe Penance, for the Kingdome of Heaven is at hand*; And, *Yeeld therefore fruit worthy of Penance*.

Again: *Unlesse ye do Penance, you shall all perish*, saith our Saviour to this tune holy Scripture, is very full, and for all without exception; when Saint *John* shall say: *If we say we have no sin; we deceive our selves, and there is no truth in us*; and all for *Actual* sin; but what for *Original*? you have heard *Adams* doom to live in labour, care, and affliction, and at length by death to solve all. [*Mat. 3. 2. 8. Luc. 13. 3. and 1 Joan. 1 8.*]

• But who shall guide us to this death for our expected happinesse, when, if left to our selves, we shall rove, and never arrive to our desires, being too partiall in our own cause and wayes, over-

Our condition in this life, a state of *Penance*.

Gods pro-
vision to
guide Man
to Hea-
ven.

Circumci-
sion com-
manded.

over-poised by this fatall corruption? but in this also God hath provided; in the Law of *Nature*, before any thing was written, he gave *Patriarchs* particularly inspired with great religious observance, yet labouring hard under the burden of *Originall* sin, drawing them to great infirmities, and abominations; witnesse the exorbitant lives of the *Giants*, a chief cause of *Noes* flood, ending in the age of the world, 1656. But to assist *Nature* to a better condition, and, as it were, stigmatize the proper children of God, *Circumcision* was commanded *Abraham* 400 yeares before the Law of *Moses*, not properly to give grace, or forgive actuall sinne (as in Baptisme) but to declare grace given, and sin remitted; particularly *Originall* sin, which enabled them to live better and more regular in many respects. [See *Genes. 17. 10.* with our English Annotations, and *Tirinus.*]

Then again under the *Written Law*, he gave a high *Priest* and *Prophets* in a very wonderfull and singular manner, even unto *Malachy*, the last of the twelve *Prophets*, about the year of the world, 3500. after which time, all was governed

governed solely by high *Priests*, as supreme unto the coming of our *Saviour*,
An. 4000.

Now his divine providence, and great goodness to *Man*, was much more in the time of grace, by his only begotten Sonne, our *Saviour Jesus Christ*, with a particular provision of *Infallible* assurance, that the gates and virulent power of *Hell* should never prevaile against us; if obedient to his *Supreme visible Vicar* our conductour, *Pastour* of his Church, unto whom he promised saying: *And I will ask the Father, and he will give you another Paraclete, which shall remain with you for ever, the spirit of truth, &c.* But when that Spirit of truth shall come, he shall teach you all truth. Thus he [*Joan. 14. 16. and 16. 13.*]

Now then to apply our selves to our charge, which consists onely of these two points: *Faith* and *Discipline*; As for *Faith*, having (I say) elsewhere delivered and inculcated it most sufficiently, I intend here to spare it, when my whole intentions are only for *Domesticks* of *Faith*, to spend my care upon them, for the true use of their *Faith*, by regulating their manners
 correspon-

Saint Cy-
prian most
excellent
of true
Christian
discipline.

correspondent, when Saint Cyprian
Primate of Africa, an. 250. shall say :
Discipline is the keeper of hope, the stay
of Faith; the Guide of the celestiall jour-
ney, the Comforter, and nourisher of good
expectation; the Mistris of Vertue, it
keepeth us alwayes in Christ, and alwayes
to live unto God, and bringeth us to the
celestiall promises, and divine rewards.
To follow this, it is wholesome to be aver-
ted from it, and to neglect it is mortall; in
the Psalmes the holy Ghost saith, Keep dis-
cipline, lest our Lord be angry, and you
perish from the right way, for his anger
will come quickly upon you. Again, God
said to a sinner, To what end dost thou
publish thy justification, and take my Te-
stament in thy mouth? thou hatest disci-
pline, and hast cast my words behind thy
back. Again we read, He that casteth
off discipline is unhappy, and, of Solomon
giving precepts of wisdom, he saith:
Some, neglect not the discipline of our
Lord, nor fall from it when thou art cor-
rected by him, because whom God corre-
cteth, he loveth; if then God love whom
he correcteth, and to this end correcteth
that they amend; Brethren also, and
especially Priests do not hate, but love
those whom they correct, to amend; when
God

God by his Propbet Jeremy foretold, and
 signifieth our times, saying : And I will
 give you Pastors according to my heart,
 and they shall feed you with Discipline :
 If then in holy Scriptures both old and
 new, Discipline is every where so fre-
 quently inculcated under command; and
 all foundation of Religion and Faith
 proceedeth from observation and fear :
 what should we more earnestly desire, and
 fervently hold, then that, fixing firmly
 these roots solidly grounded upon a Rock,
 we may stand unshaken against all storms
 and whirl-winds of this world, so to ar-
 rive at the rewards of Christ by divine
 precepts : considering also and knowing
 for certain that our members are the
 Temples of God purged from all filth of
 the old contagion by the sanctification of
 a vital and lively washing; neither may
 it be violated, or polluted, when he that
 violateth it, is violated : we are the wor-
 shippers and Prelates of these Temples :
 let us serve him whose we have begun to be;
 the Apostle sheweth how we are formed to
 run unto life by divine precepts : you are
 not yours; you are redeemed at a great
 rate, glorifie and carry God in your body,
 let us then glorifie and carry God by a
 pure and immaculate body and better ob-
 servance

servance, that we who are redeemed by
 the blood of our Lord Jesus Christ may
 in all things obey the command of our
 Redeemer; and let us strongly endeavour
 that no impure or prophane thing¹ enter
 into the Temple of God, lest being offend-
 ed, he forsake the seat inhabited: they
 are the works of a saving Lord teaching,
 having care also, and admonishing; be-
 hold, saith he, sin no more, lest some worse
 thing befall thee: he gives a Rule to live,
 he gives a Law of innocency after he had
 given health; neither are the rains let
 loose to live at pleasure, but rather the
 more grievously threatened by those by
 whom he was healed; because it is a lesse
 sin to offend before thou didst know the
 Discipline of God; there is no leave to
 sin more after thou beginnest to know
 God. And this as well men as women,
 young men and young maids, every Sex
 and all ages ought to observe and have a
 care of the Religion and Faith they owe
 unto God. Thus this great Prelate and
 holy Martyr not to be slighted, as not
 for our times, when all holy Fathers
 and sacred Scripture in point of Chri-
 stian manners, speak not onely of pre-
 sent, but also of all future ages and
 sexes; as this holy Father is plain, ex-
 cept

cept in some particular otherwise authentically noted [*lib. de Disciplina, & habitu Virginum initio ad N. 13.*]

Let us then conclude St. Cyprians St. Paul of true Christian Discipline. Discipline with the Apostle, saying, Son, neglect not the Discipline of our Lord, neither be thou wearied when thou art rebuked by him; for whom our Lord loveth, he chasteneth, and he scourgeth every child that he receiveth; persevere in Discipline; as unto children God offereth himself unto you; for what son is there whom the Father doth not correct? but if you be without Discipline, whereof all are made partakers, then are you Bastards, not children.

Moreover, the Fathers indeed of our flesh we had for instructors, and we did reverence them; shall we not much more obey the father of Spirits, and live?

Thus the Apostle, whom we are to follow as a Father, and whom he by our holy Mother the Catholick Church in her more grave Pastors, shall commend unto us, [*Heb. 12, 5, &c.*]

CHAP. II.

TO begin then to cast up our *Account*, not only as extravagant *Christians*, but regular, by what you have heard, wherein the infinite goodness of God is most remarkable for his divine assistance by the holy Sacrament of *Baptism*, not onely to forgive and absolutely remit all sin whatsoever, as well *actual* as *original* by his powerfull grace, but also with a particular infusion of this grace never to offend more, if ready with our free concurrence to make right use of it, if we will, and this never granted unto any in this full measure before.

Our Obligation in Baptisme.

Here then let us reflect upon our *Baptisme*, and call to mind our ingagement in it as it were (saith our reverend Merchant) by Oath unto God and Christ consisting of three points, viz. *To renounce Satan, all his works and pomps; To believe in God, the Father Almighty, and other Articles of Christian Faith explicitly proposed unto us; To professe a Christian life by good works, according to the command of Christ and his Church*

im-

implicitly following out of the former, as virtually contained in them. Thus he, [Tom. 3. Tribunalis Sacramentalis, pag. 22. conclus. 2. anno 1650.]

The danger of the pompes of the Devil.

The poms then of the Devil are said to be some things which are not alway sins; yet they either cause sin, or put a circumstance to it by waiting on it, or follow it as the Devils preparation: Thus Counsels and Fathers explicate it out of Holy Scripture. Thus he, and then relates divers, which for brevities sake I omit, [ibid. p. 27. conclus. 1.]

Again, saith he, It is certain that all those things computed amongst the pompes of the Devil, ordinarily and commonly are either provokers of sin, or nourishers of concupiscence, or impediments of Salvation, or seeds of Injustice. Thus he, [ib. pag. 29.]

Now then to begin with the very primitive bane of all, and original motive of our first transgression, *Pride*, Mother of all vice, which as none deny it to be a sin, so none will acknowledge it, at least in themselves, how guilty soever: yet not too grossly to deceive our selves; let us a little reflect upon it, and in three particulars; As more immediate it concerns God,

C

our

Three particular circumstances of pride.

our Neighbour, and our selves.

But, say some; This we easily acknowledge, but what is the offence? if not *mortal*, we know how to deal with it.

Of Pride, in order unto God, with the offence,

To satisfy this, and first purely in order unto God, *Lucifers* rebellion may not be denied to be *mortal*, and in a high degree, as before; yea, not resting there, he ceased not until he had drawn us into the same pickle, when he had said to our mother *Eve*, *God doth know, that in what day soever you shall eat thereof, (the forbidden fruit) your eyes shall be opened, and you shall be as Gods knowing good and evil.* This so inflamed the weak woman, that she did eat, and betrayed her husband to do the like; and why? out of *Pride*, to gain this knowledge not belonging to them, yea, proper onely unto God, but what proved it unto them? contrary to the suggestion, not of good, but ill, that sin seized upon them, to make them see their deformity, before that not conceived as nothing so, notwithstanding this reigned, and still reigneth in their posterity too *mortal*. Thus *Nebuchadnezzar*, when he said, *What God is there that shall*
de-

deliver you out of my hands? a Luciferian
 affront to God and Mortal; howsoever
 upon his humble submission to God
 with a prescript of amendment in or-
 der unto God, *Tirinus* makes it very
 probable, that he was saved. In like
 manner, when *Simon Magus* offered
 money to buy the Holy Ghost, and St.
Peter said unto him: *Thy money be with
 thee unto perdition.* I take this *Pride* to
 be mortal, especially when in contempt
 of the *Apostles* power and *Christian*
Religion he shall be noted to publish
 himself the true *Messias* expected, and
 to confirm it by the *Devils* help to fly
 in the Air, which S. *Peter* not indu-
 ring, prayed God to confound him,
 and forthwith was cast headlong to
 the ground, witnesse *Tirinus*, second-
 ed by *Arnobius*, an. 285. *Hegeſyppus* an.
 350. Saint *Epiphanius* anno 370. St.
Ambrose, anno 374. St. *Hierom*, anno
 390. St. *Austine*, anno 420. and others
 by *Tirinus*, [*Dan.* 3. 15. *Aët.* 8. 20. *Ti-*
rin: in *Aët. Apost.* cap. 89. 24. and *Chron.*
cap. 50. in anno 12. *Neronis*.

As for *Pride* relating to our Neigh-
 bour, it may then be mortal, when it
 falls upon deep contempt, especially
 with notable damage; as if not worth

Of pride,
 in order to
 our Neigh-
 bour.

ten pounds; ten shillings dammage in point of dammage sounds Mortal, at least with scandal, drawing averfion, hatred, malice, and spleen, in a high degree Mortal, and this upon better ground then to hang a man for thirteen pence half-peny taken upon the high-way; let the fear of life be what it will, when such fear onely in it self without this theft cannot hang a man; to compose all which, in point of insulting Pride, let Severus Sulpitius give us a note out of St. Martins life, saying: No man ever saw Martin angry, never sorrowful, never laughing, being always one and the same, carrying in his countenance as it were a caelestial joy; he had so great patience against all injuries, that though a Bishop often abused by his inferiour Clergy, yet never punished any (for his particular) neither did he for this either put them out of their place, or repel them from his charity: there never sounded in his mouth, but Christ; never in his heart, but piety, but peace, but mercy; and often would weep for the sins of his Detractors. Thus he [Dial. 1. de vita Sancti Martini.]

But some may say, this was a Bishop, and nothing to us: excuse me, though

S. Martins
humility
and patience.

a Bishop, yet not noted for nothing, nor only for the *Clergy*, when so rationally practised by all; or will you have an example from a secular? look upon our holy King *Edward* the Confessor, a mirrour of true *Christian humility* and *patience*, yet no disparagement to his royal quality; neither may we think such lives to be penned onely for an Archieve to be lockt up, to hear no more of them, as impertinent, reflect then upon them to their right use as imitable by all of what degree soever, when I much fear many *Kings* and *Potentates* shed much blood more out of *Pride* then *Justice*: others contend and brawl more out of an insolent trampling humour then any just title, whereas true *Christian Discipline* and *Religion* would offer a rational pacifique sacrifice of temporal interest for an eternal principal of an hundred fold, not to be doubted where a cup of cold water is rewarded, besides a testimony of an unvaluable example, and all for an *Act of humility*.

K. Edward
the Con-
fessour his
humility
and pati-
ence.

For *Pride*, precisely in order to our selves, let us first listen to the Prophet *Ezechiel* speaking of *Jerusalem*, and in that unto us, saith, *This was the iniquity*

Of pride,
in order to
our selves.

Ezechiel

quity of Sodom thy sister, Pride, fulness of bread, abundance, the idleness of her and her daughters, they stretched not their hand to the needy and poor; And they were elevated (in pride) and did abominations before me, and I took them away, as thou hast seen. And Samaria sinned not the half of thy sinnes. Thus the Prophet, and too full upon us, if noted but a little: As the first and original cause of the fiery destruction of Sodom was *Pride*; the second, *Eating and Drinking* unto gluttony, with all luxurious sensuality; the third, abundance of riches, so dangerous, that saith the Apostle, *They that will be rich, fall into the temptation and snare of the Devil*; A fourth, is *Idleness*, the Devils pillow; and a fifth, *unmercifulness*, to give nothing to the poor, such is the property of *Prosperity*, that it mollifies the hearts of the *Rich* unto all *Luxury*, and hardens them against *Mercy*, as you have often heard in the rich Glutton, and shall see more hereafter; that hence Pythagoras said, *The first things that enter into a City are Delights, then Abundance, then Violence, then Ruine and Destruction* [Ezech. 16.49.3. & 1 Tim. 6.9.

S. Paul

Again,

Again, our Saviour saith, *Wo to you Pharisees, because you have the first S. Luke chairs in the Synagogues, and salutations in the Market-place, [Luke II. 43.]*

Again, this *Pride*, in order to our selves, hath this particular, to be curious to *know*, to be *known*, and vainly boast of impertinencies, which when vaunted with notable scandal, *mortal* sin cannot be far from it. I call *Impertinencies* here against mysteries rather of belief than knowledge, not curiously to discusse *Catechistical* Articles of *Faith*, but simply to believe them, because so defined and delivered by *Holy Church*. Also hither may be referred all high *presumptions*, not onely of *Hereticks*, but also other *Politicks*, when to the deep prejudice of their own fortunes, much more others.

Let us then close with *St. Austine*, *S. Austine*, relating a remarkable example of *Humility* in *Alcibiades*, of noble birth; who *of Humility* having by *Socrates* learned to know himself, and that in the main point of being no difference between him and a *Porter*; with tears he desired to be taught true vertue, which was this:

Know that thou art a man conceived in sin, born in misery, livest in pain, and of necessity must die : Be then careful what thou doest, and what thou oughtest to do : Thus he and both Heathens to the confusion of all Christians that make not better use of it, [S. August. lib. 13. de Civitat. Dei, cap. 8. & lib. de Spiritu & Anima, cap. 51.]

Thus you have a touch of *Pride*, which as every man condemns ; so (I say) no man will acknowledge it ; though as false in it self, so here in the very suggestion to our first Parents to what was expected, to be as Gods, when thus to participate with the Devil only, in knowing ill by so fowl a transgression ; that as soon as Adam saw his miserable condition, he blushed, and made himself clothes to cover that shame for our next point which must demonstrate the foulness of the *Interiour* disposition by an *Exteriour* profession of it.

CHAP. III.

Of Appa-
rell.

THe next point is of *Apparell*, whereupon also, let our Reverend *Father Merchant*, spend his verdict saying: *Clothes have only three lawfull ends. To cover nakednesse, to defend from the weather, and for health; and to serve quality; Thus God would have Priests distinguished from the Laity; Kings, Princes and Magistrates from the Commons, and the Nobility from the vulgar. Yea in order to Religion, the Hebrewes were distinguished from the Gentiles, and finally Christians at the beginning were by their habit distinguished from them both, as is manifest by all Histories, sacred and profane; saith he,* [*Ibid. pag. 32.*]

But to take our first Parents with us: When they (*Adam and Eve*) perceived themselves to be naked, they sowed together leaves of a *Fig-tree*, and made themselves *Aprons* (to cover at least naturies more sensuall blush) which when God saw (to our capacity) he made *Coats of skins*, as more significant and proper for their use; but why would he

he not give them better attire, more rich, and of some other particular form and garbe, as in some cases moe hereafter; pag. 80. as easily he might as well as that, for we may not tye him to our Trades? A reason may be their condition of *Penance*, which howsoever now not reflected upon, we are in the same predicament still, and thus renewed by our *Saviour* and his *Apostles*, who ever went clad much after the same memoriall, and why but for our example? But admit a larger liberty in some particular cases, as (I say) hereafter pag 86. yet still the ordinary must be contained within the List of a penitentiall condition, that is, decent, not elevating to *Pride*, nor animating to worse, which certainly is the end, at least, close of such prodigality, and the only cause why so condemned, as we read in the Prophet *Isai*, speaking first of the captivity of *Babylon*, then of the destruction of *Jerusalem*, for the excessive *Pride*, *Avarice*, *Oppression* of the poor, and sensuality of the Nobility, and their Ladies saying: *My people their exactions have spoyled, and women have ruled over them; my people, they that call thee blessed, the same deceive*

Pride prosecuted by the Prophet *Isay*, in vain Attire.

ceive thee, and dissipate the way of thy steps. And our Lord said, for that the daughters of Sion are haughty, and have walked with stretched-out neck, and with twinkling eyes, and clapped their hands, walked on their feet; and jetted in a set place; Our Lord shall make bald the Crown of the daughters of Sion, and our Lord shall discover their haire, in that day shall our Lord take away the ornament of shoes, and little Moones, and Chaines, and Oucbes, and Bracelets, and Bonnets, and the sheading Combe, and Sloppes, and Tablets, and sweet Balls, and Earlets, and Rings, and Pearles hanging on the fore-head, and changes of Apparel, and short Cloakes, and fine Linnen, and Needles, and Looking-glasses, and Launces, and Head-bands, and Bone-graces. Thus the Prophet, who according to Cardinal Bellarmine, died about the year of the world, 3267. that saith *Tirinus*, this is about 735. years before the Nativity of our Saviour in the Age of the world, 4002. [Isaie 3. 12. &c.]

But should our *Prelate*, thus describe the vanities of these times, though much more deserving: there would a Reply quickly start up for sufficient matter of

Upon the
Prophet
Isayes re-
lated va-
nities.

of laughter, neverthelesse let us a little observe *Tirinus* upon this Text; First then, *My people their Exactours*, &c. were not only the *Publicans*, but their very *Princes*, Covetous, Cruell, and Ravenous; who spoyled the people, that is in *Hebrew*, *Racemed*, even unto their utmost abilities; for *Racemation* is a gathering or gleaning of such grapes as are left scattered upon their Vines, after gathering for the Lord, or owner of them; a most cruel oppression, and how? *Women ruled over them*; that is, (saith *Tirinus*) *effeminate Princes*, (in the most favourable sense) doting upon their licentious wives, in leaving them all power at their pleasure, as is manifest in *Jezabel*, *Athalia*, *Herodias*, and those Romans of whom *Cato* said: *Women govern us, we the Senate, the Senate Rome, Rome the world*. O abominable and intollerable, both for their common weaknesse in judgment, and pronenes to all sensuality (saith *Tirinus*) and thus in the people of God, when by the *daughters of Sion* are understood the wives and daughters of the *Princes* of the *Jewes*, whom the Prophet here calleth together with their husbands to the same sufferings,

Cato.

Of Gods
cloathing
Adam, and
why so.

as companions of their wickednesse, or rather the *Authours*, when to feed their humours with pretious vanities, they urged their husbands to peel, pole, and strip the poor.

Then again, *Haughty walking with A proud stretched out neck*; that is, elevating garb. themselves above their degrees, stature, and decency, supporting their *Shoes* with *Spanish Choppings* or *English Gallosies*, or what other term you Pride in shoes. please to give it to this purpose, purely out of *Pride*, without all rational necessity. And with *proud extended neck*, like *Cranes* or *Swans* supreamly proud. *Twinkling eyes*, wantonly Wanton eyes. cast upon young men their familiars too amorously affected, alluring them (saith *S. Basil*) like *Basiliskes*, *Princes of Serpents*, more venomous then Sr. Basil, of the Basilisk. ordinary, having upon its head a more resplendent white spot, so virulent that (saith *Tirinus*) with its very breath it burns herbs and men, yea, other *Serpents*, and kills them onely with a hisse; and, as many say, if it onely see and behold any of these, at least with such a desire, it strikes them dead; even so here easily applied, when *St. Hierome* and other grave

pri-

primitive Authours here following, shall adde these *Ladies painted eyes* and diffused, curled, spread hair for most *Diabolical*. [*Tirin. in Isa. cap. 3. 16. and in Deut. 8. 15. and in Jerom. 8. 17.*]

Of the
hands and
feet.

Pride in
shoes

Of drail-
ing their
clothes on
theground

Pride in
hair

Then their hands must play their parts by *clapping and shewing them*, their Feet also must jet it in a set pace and garbe much like dancers, saith *Virgil* : Part of them (in their common gestures) *led dances with their feet* : that *Sanchez* thinks they made a noise and sound in the motion of their feet, purposely to cause standers by to behold the *Margarits* or *Pearl* in their shoes, as *Pliny* saith they were accustomed ; to this (saith *Tirinus*) may be added their rustling in silks, and drailing it on the ground ; not only most prodigally, but impiously for the excessive proud vanity in it. Our Lord shall make bald, &c. depriving them of their chief ornament, their Hair, saith *St. Ambrose* ; first, by a disease common to *Foxes*, to make all the Hair fall off, *wormes, leprosie*, and other diseases ; then to be taken by the *Chaldeans* and *Romans*, and by them made servants and slaves : Their little

little Moons were borney jewels in form Of jewels.
 of the Moon, used sometimes upon the
 Head, then about the neck, and often
 upon the breast; the Needles, for the Of the
 most part, were made of Gold, to com- hair.
 pose the Hair in an exquisite form;
 The short cloaks were for the Summer, Of short
 sometimes covering the whole body, cloaks.
 sometimes neatly composed about the
 Head. Thus he.

Again, our Saviour speaking of St. Against
 John Baptist, saith, But what went you rich clo-
 out to see? a man cloathed in soft gar- thing, at
 ments? Behold, they that are clothed in least in
 soft garments, are in Kings houses; that some.
 is, in Court-pride, delights, lascivious,
 wanton ambition; if you had thought
 Saint John to have been such a man, S. chryso-
 you would never have gone to his stone
 preaching in the Desert, say Saint Theophylact
 Chrysostome, Theophylact, Euthymius, Euthymius
 Saint Cyril of Alexandria, all of high S. Cyril A-
 quality, and ancient, [Matt. 11.8. and lexand.
 Tirinus.]

Again, Take heed of the Scribes who
 walk in long robes, and are saluted in
 the Market-place, and sit in the first
 chaires in the Synagogues, and love the
 highest places at Suppers, who devour
 Widows houses under pretence of long
 prayer

prayer, they shall receive larger judgment. That is, a more severe sentence and sharper damnation for their excessive *Pride*, *Avarice*, and *Injustice* shrowded under grave apparel, and impious dissembling devotion, [Mark 12.38,]

Of Dives
his rich
apparel,
&c.

Also the History of *Dives* and *Lazarus* maketh to our purpose, being no simple parable void of reality, as *Theophylact*, *St. Justinus Martyr*, and *St. Eucherius* would have it, but a solid true History, saith *St. Irenaeus*, anno 180. *Tertullian*, anno 200. *Clemens Alexandrinus*, anno 204. *Origen*, anno 226. *St. Ambrose*, anno 374. *St. Chrysostome*, anno 398. and others. This rich man then (by name *Ninensis*, not expressed by our *Saviour*, because thought to live about that time, and therefore concealed) saith the text, *was clothed with purple and silk, and fared daintily every day; And there was a certain beggar called Lazarus or Eleazarus, &c.*

Now certainly here this *purple* and *silk* is noted for an excessse, when *Purple* or *Scarlet* signifies *Excellency*, *Power*, and *Majesty*; by many examples; and particularly in our *Saviour* at his passion

passion, after he had said he was a King, that the *Souldiers* put a *Scarlet* The right
 cloak upon him, though in derision; use of
 yet most sufficient to our purpose for purple,
 the signification of its right use: not Scarlet,
 for every private person, but *Princes*, &c.
 and *Noble* men, or in high authority
 intimating their particular eminent
 quality in that degree, as more here-
 after. Also this faring *daintily*, or
magnificently every day with these
 circumstances, as frequently and
 prodigally used, seem not to be excu-
 sed from a *mortall sin*, especially his
 quality seeming not to require it as
 not noted of any honour or dignity
 in the common-wealth, that only be-
 ing rich, cannot warrant him, nor any
 man, to spend his estate and patrimo-
 ny little or great, *prodigally*; that is,
 irrationally above his degree in the
 judgement of the more prudent, and
 who more proper to judge of it, then
 a grave *Pastour* of Souls, as more here-
 after? though yet he be noted to de-
 serve his place in *Hell* for other finnes
 of *Drunkenesse*, *Luxury*, *Detraction*,
Pride, *Unmercifulnesse*, neglect of the
 poor, contempt of the miserable which
 in such are seldome absent, and here

for certain not wanting, when his avarice and unmercifull contempt, was cause of death to poor Lazarus. [Luc. 16. 19. and Tirinus in hunc locum. Mat. 27. 27. Quaresimius lib. 2. de terra Sancta, cap. 42. pag. 627, 628. Anno 1639.]

Saint Peter, and St. Paul against excellence in Apparel, plaiting the Hair, &c.

Of good example by women in their Apparell.

Of pride in Hair.

Saint Peter also speaking of married women, saith; Considering your chaste conversation in feare, whose trimming, let it not be outwardly in plaiting of hair, or laying on of gold round about, or of putting on vestures: Thus he with whom joyned Saint Paul saying: I will that women have a comely Attire, with modesty and sobriety, adorning themselves, not in plaited Hair or gold, or precious stones, or gorgeous Apparel, but that which becometh women, professing piety by good works. Thus he, and for the deep end of this unto good example, Saint Peters immediate precedent words are: That if any believe not the word, by the conversation of the women without the word (preached) they may be wonne (to believe, and give good example) where Tirinus thus dilates: By plaiting of Hair is understood curling, displaying, tying in knots, or any extravagant manner whatsoever; savouring of levity in its genuin:

nuine nature, inducing to greater sins, as hereafter urging holy Fathers so hot against it.

Again : Laying on gold round about; he understands cloth of Gold, Chaines, Jewels, and such like : Putting Vestures, garments of ornament with Embroideries, Needle-works, costly Cloaks, sometime even to the consuming of the husbands estate and fortune, (for the Text of St. Peter is particularly of wives, yet no lesse proper to all other women) by immoderate use, which you see how censured by these holy Apostles, and why not their successors to tell us what is fitting, and correct what is exorbitant, otherwise this text were to little purpose? especially when used by Prelates, so grave as you shall see here following; in the mean time understand that the Apostles speak in generall terms for all in common, yet not but that there is an exception according to that of Ester. This Law is not made for thee, but for the common sort; intimating an exception with a sufficient distinction of persons, which the Apostles may not be thought to oppose even by their own Rule, when Saint Paul shall say, Render to all men their

Of gold
Lace, &c.

Of this
pride in
Wives.

due, to whom tribute, tribute; to whom custome, custome; to whom fear, fear; to whom honour, honour: which necessarily require *Apparel* and attire correspondent, but (as you shall hear *S. Austin* for wives) with respect unto Religion, no way to be squared, but by *Prelates*, & grave *Pastours* of Religion, as it were *Prelates*, and they never in any degree for any person whatsoever, at least in publick (whatsoever licence wives may have in private) shall be found to admit *Painting*, *Patching* the face, *Curling*, or *Powdring* the *Hair*, as moe hereafter, which I desire may be noted, or except you can shew me such a warrant as *Queen Ester* hath here from holy Scripture. But the true and proper attire and garment of women, ought to consist in adorning and composing the inward man; hidden from vulgar eyes, ruling and overruling the heart, the appetite solicitous to keep the Spirit Incorrupt, Quiet, that is, mild, and gentle, and modest; where incorruption is opposed to the corrupt filth of Incontinency; mildness, to envy, anger and pride, Modesty to petulancy or wantonness, Levity, prattling, all too prone in women, (saith *Tirinus*.) Again: A spirit incorrupt, quiet, & modest, is in the sight of God, that
is,

is, in very deed, in the judgment & esteem of God himself, Rich; that is, wealthy, precious, beautiful above all terrene things, next unto God, Heir of Heaven, and the eternal Kingdom. Thus *Tirinus* upon *St. Peter*. [*1 Pet.* 3. 2, 3. & *1 Tim.* 2 9. *Ester* 15. 13. *Rom.* 13. 7.]

Thus far holy Scripture, and that we spend not in vain upon it, grave and holy Fathers may second us, as first *St. Clement*, disciple to *S. Peter*, and *Pope of Rome*, saith: Thou shalt not use any ornament whereby any woman may be taken with thee, for if thou shalt be overcome by her and sin, eternal death is prepared by God for thee, &c. if thou commit no sin, but repulse her without consent, yet in this thou sinnest, although thou do it not, because only by thy ornament, thou hast ensnared the woman to burn with desire of thee, that thou art the cause she hath in desire committed Adultery with thee. Thus he. [*Lib.* 1. *Const. Apostolic.* cap. 4.]

Tertullian an old African an. 200. *Tertullian* saith: If the Faith upon earth were as great as the reward of it expected in Heaven, none of you, most dear Sisters, would desire a more joyful, yea, I may say, more rich habit, then to know the living God, and learn your own womans condition,

S. Clement,
Disciple
to *S. Peter*,
strict a-
gainst ex-
cess in
Apparell.

Excessive
Apparell
the cause
of Adultery,
a mortal sin.

Tertullian
against
excess in
Apparell.

Of wo-
mens true
condition.

Against
the pride
of women
in Appa-
rell.

The ser-
vants of
God and
the Devill
distingui-
shed by
Apparell.

to passe willingly in a contemptible way,
and affect rather humility, carrying about
with you Eve her self, lamenting and pe-
nitent, thereby more fully in a habit of all
satisfaction to expiate what you have
drawn from Eve, the ignominy, I say, of
the first offence and envy of humane per-
dition, &c. The sentence of God upon that
Sex liveth in this world, yea, it is necessa-
ry that the guilt of it live, thou art the
Devils Port, thou art the violater of that
Tree, thou art the first transgressor of the
divine Law, thou art she who perswaded
him whom the Devill could not attempt,
thou hast so easily cast down the Image of
God, Man; for thy merit (or desert) it is
death for which the Son of God also died:
and dost thou yet think to adorn thy self
upon thy Coats of skins? Thus he [Lib. 1.
de Habitu & Cultu Mulierum. N. 1.]

Again: If necessity of friendship or
Offices call you forth, why should you not go
in your own arms; and so much the rather,
ly how much the more you go to stran-
gers of Faith? that so a difference may
appear between the servants of God and
the Devil, that you may be an example
to others to be edified by you, that (as the
Apostle saith) God may be glorified in
your body; he is magnified in the body by
chastity,

chastity, and a habit suitable to chastity:
 But some will say, it will be a disgrace
 to us to subtraēt any thing from our old
 habit and attire, let us not then take
 our old vices; let us keep the same man-
 ners according to our outside, and then
 Nations will not blaspheme. This is a
 great blasphemy to say, that because she
 is Christian, she goeth more poorly (lesse
 esteemed) will you fear to seem more
 (decently) poor; because more (truly)
 rich? and more plain, because more
 pure? whether are Christians to walk,
 according to the traēt of Gentiles (and
 Hereticks) or the pleasure of God? &c.
 That strong City ruling seven hills, and
 many waters deserved to be termed by
 our Lord, prostituted (as Harlots) but
 what habit had she according to her
 name? certainly she sits in purple, scar-
 let, gold, and precious stones; how cur-
 sed are these things, when without them
 a cursed Harlot cannot be described?
 some peradventure will say: It is not ne-
 cessary that I should be approved to men;
 neither do I seek the testimony of men:
 God is the beholder of the heart; yet we
 all know what the Apostle saith: let
 your goodnesse appear unto men, and
 wherefore but that malice have no access

An objection for
 Custome
 answered.

Rich at-
 tire in
 some pe-
 cussed, as
 a pecu'iar
 note of a
 Harlot.

An objection answered with an obligation of good example

Delights to be discussed.

unto you, or that you be a good example and testimony to the wicked? or what is it, let your works shine? wherefore doth our Lord call us the light of the world? what? doth he compare us to a City placed upon a Mountain; if we shine not in darknesse, and stand fast amongst the drowned? if thou hide thy light under a bushel, thou art left in darkness, and must necessarily be assaulted by many. These are the things which make us the light of the world, to wit, our good works; true and perfect good loveth not darknesse, but rejoiceth to be seen and noted: it sufficeth not that there is Christian chastity, but it must also appear, the fulnesse of it ought to be so great, that it flow from the mind to the habit, and rush out from conscience into publick view, that it may be seen abroad what household-stuff is within agreeable to good Faith for perpetuity. Delights are to be discussed, that by their dainty deceits, the vertue of Faith become not effeminate; but I know not whether a hand accustomed to be wrapt with a bracelet, may not convert into the hardness of a chain; I know not whether a thigh comforted with a pair of breeches, may not turn into sinew. I fear the neck, lest enwrapped in the snares of Pearle, and

and pretious stone, it wil not give place to the Palm-tree (for pride) wherefore, blessed women, let us meditate harder things, and we shall not feel them: let us leave the more pleasant, and we shall not want them, let us stand ready for all force, having nothing that we fear to lose: these are curbs to our hope, let us cast away terrene ornaments to imbrace celestial: let us not love gold, wherein all the sins of the people of Israel are noted. You ought to hate what hath ruined your Parents, who by adoring it, forsook God. but Christian times have alwayes passed, and now chief of all, not with gold, but iron: the stoles of martyrdom are prepared, Angels stand ready for guides. Go forth adorned with the art & ornaments of the Prophets and Apollles, taking purity for simplicity, blushing for chastity, paint the eyes with shame-fac'tn'sse, and mouth with silence, inculcating in the ears the Word of God, tying the yoke of Christ upon your necks; submit your heads to your husbands, and you will be sufficiently-adorned; imploy the hands in good works, keep the feet at home, and you shall please better then in gold; clothyour selves with the silk of goodnesse, rich stuff of sanctity, purple of chastity, thus pa int-

How not
to feel hard
things, in
point of
Religion.

*Clemens
Alexandri-
nus thinks
excesse in
Apparell
to beworse
then drun-
kennesse.*

ed, you shall have God for your lover. Thus he, and that he passeth not single thus zealous liable to perverse censures, observe more here following; and first, *Clemens Alexandrinus, an. 204* comparing the excesse of drunkennesse to the excesse of luxury in apparell; thinks very well the sin to be greater in this excesse of ornaments then in drunkennesse, for these are his words, *To be a drunkard, and given to wine, although they are great vices, yet not so great as the excessive desire of adorning himself. And proveth it by the intemperance of it: A full table and frequent cups are sufficient for gluttony; but he that is swayed with an excessive desire of gold, purple and precious stones, neither the gold above earth, nor under the earth can suffice him: wherefore when they put no limits to their desires, they fall upon impudency. Thus he, [lib. 3. Paedagog. cap. 1. & 2. and lib. 2. cap. 12.]*

*S. Cyprian,
of the true
condition
of Man.*

S. Cyprian, Primat of Africa, an. 250 more seriously spending his thoughts upon our true condition, declares the Prophet Joel unto us, saying, *Let us return to our Lord with all our heart, let us pacifie his anger and displeasure, as he admonisheth us with fastings, tears, and*

la-

lamentings; shall we think he lamenteth
 with all his heart, and seeketh our Lord
 by fastings, weepings, and lamentings,
 who from the first day of sinning follow-
 eth the bathes daily? pampered with a-
 bundant feasting, crammed in a large
 measure the next day to belch up his cru-
 dities, and this without any commiseration
 of the poor? he that passeth his time
 in mirth and pleasure, doth he lament
 his death? whereas it is written, you shall
 not corrupt (or alter) the form of your
 beard, doth he compose his beard, & trim
 his face? and doth he now endeavour to
 please any one that displeaseth God? doth
 she sigh and lament, who decketh her self
 with rich cloaths, and thinks not of the
 garments of Christ that she hath lost? doth
 she put on pretious ornaments, and
 curious jewels, and not lament the lesse of
 divine and celestial ornaments? although
 thou cloth thy self with strance garments
 and silk attire, yet thou art naked, al-
 though thou deck thy self with gold, pearl
 and pretious stone, yet without the trim-
 ming of Christ thou art deformed: and
 thou that powderest thy hair, at least now
 in time of sorrow (by persecution) cease:
 and thou that paintest thy eyes with black
 dust, (patches) wash them, at least, now
 with

Against
 excesse in
 Apparell.

Against
 powdering
 the hair,
 painting
 faces,
 black pat-
 ches, &c.

with tears : if thou shouldest lose any of thy friends, by leaving this mortality, thou wouldest sigh and sob with great grief, and lament ; yea, and shew these signes of sorrow by neglect of thy face, changing thy clothes, slighting thy hair with a sad countenance and dejected speech ; But thou, miserable wretch, thou hast lost thy soul ; thou art spiritually dead, yet livest here, and walkest, beginning to carry thy Funerals, and doest not bitterly lament, and always sigh and bewail thy self ? Why doest thou not either for very shame of thy sin, or continuall lamenting, hide thy self ? behold yet worse wounds of sinning, behold greater offences, to sin and make no satisfaction, to offend, and not bewail it, &c. they unjustly please themselves, alienating a compunct understanding, they contemn the Precepts of our Lord, they neglect the cure of their wound, they will not do penance : before the fault committed, they were carelesse ; afterwards, obstinate ; at first, they were not constant, nor afterwards humble. Thus he, [*lib. de lapsis, n. 100. ad. 107.*]

The worst
condition
of a sinner
is obstinacy
not to
amend.

But now more to our purpose, in a particular Tract of the habit and attire of women, he saith, *What have women*

women to do with terrene attire and ornaments, whereby striving to please men, they offend God, never reflecting that it is said : If I should please men, I should not be the servant of Christ ? continency and chastity doth not consist only in the integrity of the flesh, but also in the honour of trimming and decking with modesty : it sufficeth not to be a Virgin, but to be understood and believed so, that when a man seeth a Virgin, he doubt not of it, &c. Let integrity shew it self equal in all things, and let not the attire of the body defame what is good; what doth she go abroad neat and spruce, as if she had a husband, or seeks one. Thus he, [*lib. de disciplina & habitu Virginum*, N. 21. 24.]

What it is
to be a mo-
dest Vir-
gin.

Prodigal
attire de-
fames the
body.

Again, he saith, Thou wilt say, thou art wealthy and rich, but Saint Paul meeteth thy riches, and to moderate thy attiring and dressing to its right end and use, saith : Let women be modest and chaste, composing themselves, not in curled hair, nor gold, nor pearl, nor pretious garments, but as becommeth women promising chastity by good conversation. Also Saint Peter consenteth to these very same Precepts, saying : Let

Against
curld hair
and exces-
sive dres-
sings.

The Apo-
stles a-
gainst ex-
cesse in
there apparel.

there not be in a woman an exteriour dressing of ornaments of gold or pretious wearing, but the trimming of the heart. Now if these Apostles admonish women to be restrained, and by a religious observance moderated according to Ecclesiastical Discipline, when they are accustomed to excuse their dressings by their husbands, how much more ought a Virgin who hath no excuse for her dressings (even for preferments duly considered) neither may she buy off the fault to be derived unto another, but she her self remains in the crime? you say you are wealthy and rich; but all that can be,

Of the use
of Richs. may not be, neither are large extravagant desires proceeding from the ambition of the world, to be extended beyond the honour and modesty of a Virgin, when it is written: All things are lawful (not prohibited) but all things are not expedient (as scandalous) all things are lawful, but all things do not edifie; But if thou be more sumptuously deckt in thy hair, and so appear more notable in publick, thou inticest the eyes of young men upon thee, thou drawest their breath after thee, thou doest nourish carnal sensuality, thou doest set on fire the fuel of ill

The danger of prodigal vain dressing the hair seems mortal.

ill desires, that although thou thy self perish not, yet thou doest ruine others, that thou doest shew thy self a sword and poison to such as behold thee, thou canst not be excused, that in desire thou art chaste and modest, thy wicked dressing and immodest habit reprove thee; neither mayst thou be ranked with the young maids and Virgins of Christ, who livest thus enamouring all that behold thee: Thou saist thou art wealthy and rich, but it becomes not a Virgin to boast of her riches, when Divine Scripture shall say, *What hath pride profited us? or the boasting of riches availed us? all those things are past as a shadow.* Thus he, *ibid.* n. 33. ad. 40.

Immodest
dressing
seems mortal.

Again saith he: Thou sayest thou art rich and wealthy, and thinkest that thou mayest use those things that God hath given thee at thy pleasure; use them, but wholesomely; use them, but in a good manner; use them; but as God hath commanded and shewen how; let the poor find thee to be rich, let the needy find thee to be wealthy; let out thy Patrimony to God, feed Christ, desire the prayers of many to obtain the glory of Virginity, the rewards

The right
use of
Riches,
with the
abuse.

rewards of our Lord, commend thy treasure thither, whither no thief can come, nor treachery plotted deceive thee, &c. for in this thou dost offend God, if thou think he giveth thee these riches, to use them prodigally at thy pleasure; for God gave man a voice, yet not therefore to sing uncivil filthy songs: also God gave iron to till the ground, yet not therefore to murder; he gave Thus, Mirrh, and fire, yet not therefore to sacrifice to Idols, or because the flocks of Cattell abound in thy fields, maigest thou therefore offer sacrifices and vicetimes. Otherwise, a great Patrimony is a temptation, except sense direct it to good uses, that as every one is the more rich by his patrimony, he ought rather to redeem then augment sins; ex-

Excesse of cesse of apparel and ornaments, with apparel & delicate forms, become none but Harlots ornaments and such impudent wicked women, that out of their degree, become none there is scarce any more pretious ornament of any of them, whose modesty is not base and vile. Thus our Lord would but Harlots. have us instructed and admonished by

holy Scripture, where an uncivil city is described, curiously kembd out and adorned with all her ornaments, for which also she perished.

There

There came, saith he by (S. John) one of the seven Angels, having seven Viols, and set upon me, saying : Come, I will shew thee the damnation of the great Harlot sitting upon many waters, with whom the Kings of the earth have fornicated. And he led me in spirit ; and I saw a woman sitting upon a beast, and the woman was cloathed in a purple cloak with skarlet, and she was adorned with gold and precious stones, and pearl, holding a golden cup in her hand full of execrations, impurity, and the fornication of the whole earth. Let chaste and modest Virgins then fly the attiring of incestuous persons, the habit of the impudent, the colours of stewes, the ornaments of Harlots. Isai full of the holy Ghost cryeth out and sharply reprehends the daughters of Sion corrupted with gold and silver, and costly clothes, with the delights of this world drawing them from God, saying, The daughters of Sion, &c. as above, p. 18. This God reprehendeth, this he noteth, and hence pronounceth Virgins to be corrupted ; hence to depart from the true divine worship, being exalted, they fell ; being trimmed up, they followed naughtinesse and filth ; decked with silk and purple, they cannot

Modest
Virgins
ought to
avoid
scandalous
attire.

put on Christ; being adorned with gold, pearls, and jewels, they lost the ornaments of the heart and brest: Who would not hate and fly that which is ruine to others? who would desire and assume that which brings death to another, as by the sword and dart? if presently after drink, that man should die that drank it, thou wouldst plainly take it to be poyson that killed him; if a man should eat of some meat, and presently die, thou wouldest take it to be mortal to eat or drink of that which thou knewest to kill other men. Now how great is the ignorance of truth, how sottish the madnesse of the understanding to desire that which always hath done hurt, and still hurteth; and to think thou shalt not perish by that, whereby thou knowest others to have perished? God made no skarlet or purple sheep, neither did he teach to colour wool with the Juice of herbs, or liquor in the shels of fishes; Thus this great Prelate and holy Martyr, [*ibid.* N. 41. ad 53.]

S. Cyprian's
note of
skarlet
sheep, &c.
declared.

But saith a wrangling spirit, how comes Cyprian to say: God made no skarlet or purple sheep, neither did he teach to colour wool, &c. unto whom add Tertulians Brasse sheep, pag. 59. pretty extravagant expressions for a Rhetorical

or *Hyperbolical* sence. But good words, for this holy Prelate and glorious Martyr with a grave primitive Authour, may not be thus slighted, as either nonsensical, or Hyperbolical; neither may his personal absence cast such stains and blurs upon his divine pen, especially when it so plainly declareth his full meaning and intent; that by *skarlet sheep* God would not have that pretious colour vulgar, when white and black is most sufficient; white, to intimate a pure life; and black, a *penitential* for all defects, which sence also his words, *That God did not teach to colour wool, &c.* may very well afford at least for this costly gawdy particular not to be common, to assure us, that so great a *Prelate* was not ignorant of Gods expresse order and command for it to a particular right use, *Pag. 77.* Let then his own words with their full scope suffice this brabble. Also where he and *Tertullian* speak of all these vanities appearing in the last *Resurrection* of the dead: First, it is not impossible to God; Secondly, holy Scripture testifieth, that every soul shall be censured according to its desert, and why

not here in this particular manner, to their greater confusion, if holy Fathers conceive it so? at least it sufficiently expresseth both theirs and our intent in the offence of it. But this only for such as fall under that dreadful sentence, *Depart ye cursed into everlasting fire, &c.*

St. Ambrose
makes ex-
cess in ap-
parel worse
then adul-
tery, with a
note a-
gainst pen-
dents in the
ears.

Saint Ambrose, Archbishop and Doctor of the Church, N. 374. compareth excesse in *Apparel* unto *Adultery*, yea; makes it worse, in these words: *There (in Adultery) chastity is adulterated; here (in excesse of apparel) nature is violated, &c. certainly to wound the ears (by making holes in them) and the burdens of a miserable depressed neck (by wearing chains) is no ease of pains, but diversity of metals; hence the neck is bound with a chain, hence the feet are fettered, it makes no matter whether the body be loaden with gold or iron; if the neck be loaden, if the pace be hampered, the price helpeth nothing: but that you women fear to lose your pain; hence you are more miserable then such as are condemned by the Publick Law, who desire to be freed, you to be bound. Thus he who understands himself sufficiently, to main-
tain*

tain what he affirms, and particularly as *Tertullian* discourseth of beauty, Pag. 60. in respect of the punishment, [*Lib. 1. de Virg. & exhortat. ad Virg.* and in *1 Tim. 2.*]

Saint Hierom, Doctor of the Church, Anno 390. saith, *Protextata, a Noble woman, at the comand of her Husband, changed her habit and ornament, composing her (former) neglected Hair (now) after a worldly manner, slighting both the praise of a Virgin, and (modest) example of a Mother: And behold the same night she saw in her sleep an Angel coming unto her with a terrible voyce, threatening punishments, saying: Dost thou presume to prefer the command of thy Husband before Christ? dost thou beat the Head of the Virgin of God with thy sacrilegious hand? they shall now wither away, that thou be sensible what thou hast done, that at the end of the fifth moneth thou shalt be sent to Hell; and if thou persevere in this wickednesse, thou shalt be deprived both of thy Husband and children. All things were fulfilled in order, that a sudden destruction sealed a late penance of a miserable wretch, Thus Christ revenge-eth the violators of his Temple, thus he defendeth Jewels and pretious Ornaments.*

Saint Hierom.

A married woman punished for her pride in Apparel.

ments. Thus this great Doctour of the pride of a married woman in excessive Apparell, and extravagant ornaments; with a note of his modesty saying: *I relate not this to insult upon the calamities of the unhappy, but admonish thee with what fear and caution thou oughtest to observe, what thou hast promised God: (at least in Baptisme) renouncing the Pompes of the Devill. [Epist. ad Letam.]* *

Of Vanity
as mortal,
and parti-
cularly in
Apparell,
with drai-
ling their
clothes af-
ter them.

Again, saith he: *If thou be carefull that thy daughter be not stricken by a Viper, why not out of the same care dost thou not provide, that she be not smitten with the Mallet of the Universal World? that she drink not of the golden Chalice of Babylon? that she go not forth with Diana to see the daughters of strange Nations? that she play not with her feet, nor draw her clothes after her? poyson is not given without a seasoning of hony: Vice deceives not, but under a pretence and shadow of Virtue. Thus he [Ibid.]*

Of Pride
in clothes,
as mortal.

Again, speaking of Saint Paul the old Eremit, he saith: *You have Coats woven with gold, he hath only a most contemptible garment of your bond-slave, but on the other side Paradise is open to this poor man; but you gilded, Hell shall receive*

ceive you; be, though naked, yet hath kept the garment of Christ; you clad in silkes have lost the vestment of Christ. Paul lyeth covered with most contemptible dust, to rise in glory; you curious stones of a Sepulcher adorn, to burn with your riches. Look to your selves, I beseech you, at least reflect upon your riches, which you so affect. Why do you cover your dead with golden garments? Why doth not pride cease in a time of mourning and teares? cannot the corps of the rich corrupt but in silk? I beseech you that read this, remember; Hierome a sinner, unto whom, if God would give his desire, he had much rather chuse Pauls coat with his merits, then the purple of Kings with their punishments. Thus he sufficiently declaring the offence of excessive Apparell; howsoever, upon this occasion of Saint Paul [*In vita Pauli Eremitæ.*]

Saint Chrysostome, that great Patriarch of Constantinople, An. 398. consonant to what you have heard from Pope Clement, of excessive in Apparell and extravagant dressing, saith: *Why dost thou kindle the fire? how dost thou censure thy self pure from sin, when anothers madnesse is thy work? thou hast sharpened the sword, thou hast armed the*

Sr. Chrysostome compareth excessive in Apparell to Murther.

Tertul.
compa-
reth ex-
cesse in
Apparel
to Mur-
ther.

right hand, thou hast tempered the poyson, how then canst thou be freed from the punishment of a Murtherer? Thus he who puts us in mind of Tertullian, saying: *Why are we danger to another? what do we thrust concupiscence upon another? I know not how he should passe free, that is cause of another mans perdition, for he hath perished by thy fashion, and thou art become a sword to him.* Thus he of women. [*Saint Chrysost. de Muliere, & Tertul. lib. 2. de cultu Feminarum, n. 2. Marchant. tom. 3. Tribunalis, Sacramentalis pag. 30. Anno 1650.*]

St. Chrysostome
threatens
extream
revenge
for allu-
ring dres-
sings.

Again Saint Chrysostome saith: If a woman shall adorn her self to allure the eyes of men upon her, although she inflict no wound, yet she shall suffer most extream revenge; she hath tendred poyson, though none found to drink it. Thus he deservedly to be noted, and not to be slighted, when threatning extream revenge.

St. Chrysostome
re-
gulateth
Wives a-
dorning
them-
selves to
please
their hus-
bands.

[*Hom. de Compunctione & Marchant. ib.*]
Again, reprehending the falshood of women extravagantly adorning themselves under pretence to please their Husbands, he saith: *What dost thou thus adorn thy self? tell me I pray thee, to please thy Husband? do it then at home; for here the contrary ought to be done:*

done : but if thou wilt please thy own Husband, seek not to please others, for if thou wilt please others, thou canst not please thy Husband. Thus he sufficient for both Husband and Wife, to be civil in their dressings. [Homil. 10. in Epist. ad Colossen.]

Again, saith he : What pardon may they deserve, who shew much vanity in their garments, and are sollicitous to weare the weavings of wormes (silke) and, which is worst of all, are proud in it?

And, giving the reason, saith : We ought to tremble and hide our selves, and fear confusion, that for no profit, or necessary use, but meerly vanity, and vain-glory, they use such garments, and commonly to be admired by the vulgar. Thus he [Homil. 37. in Genes.]

Again, speaking of women adorning themselves, he saith : It is impossible to have a care of the soule, and to esteem so much the Beauty and Ornaments of the Body : as it is impossible, se eagerly employed in that external dressing, to have a care of it. And prodncing the ill proceedings thence, as tentations, sorrowes, miseries, and envies, he concludeth.

In fine, thou shalt never find the soul

so

The vanity and vain glory of Apparel is to be trembled at.

St. Chrysostom holds it impossible to have a care of the soule, where Beauty and Ornaments reign.

so busied; free from troubles, but as the waves of the Sea, can neither be numbred, or limited, but always new increasings; so troubles rising thence, no man can number them. Again; A mind compassed with such terrene abominations, looks about to behold who seeth it, who seeth it not, full of pride, loaden with cares, and hampered with innumerable other passions. Also, When can he diligently attend to his businesse, who is so over-laid with such luxuries? when will he have a care of his Soul? &c. He is quite voyd of Vertue, that giveth his mind wholly to this, for he that casts his eyes so affectionately upon the glory of silk, the Beauty of Colours, and curious gold works, when will he behold heaven? when will he admire that Beauty, who looks upon these tinctures, and even bowed down to the earth, cannot erect it self higher? God hath extended the Heavens, and enflamed the Sun, that thou maist cast thy eyes upward, but thou like a dog, possesst by the devils arts, wholly tumblest upon earth, so that God who made the heavens for thee, is overcome by the devil, presenting thee a silk Coat. Thus this great Patriarch, home to our purpose. [Hom. 37. in Gen. & Hom. 10. in Epist. ad Colossen. & Hom. 50. in Mat. & Marchant. ib. p. 35.

Again,

Again, most pithily he saith : *What* St. Chrysostome most excellent of such Antiques going to Church to pray in excessive apparel, yellow hair, &c.
 deest thou say, thou goest (to Church) to pray unto God, and carry such golden ornaments with thee, yellow hair, and that wrapt up in gold ? doest thou go to Church to dance, &c. that is not the habit of a Suppliant ; for how canst thou sigh and shed tears, and pray as thou oughtest attentively, so curiously decked in such ornaments ? for if thou shouldest shed tears, all that behold it would laugh at it, &c. as it were a play-game rather or deep dissimulation to see tears shed out of a head so magnificently adorned and haughtily plumed. Thus he, citing also such to the Tribunal of their Conscience ; and no wonder, when the sole end and proper intent of going to Church is : First, to honour and adore God. Secondly, with a most penitent disposition of true sorrow for our sins to obtain pardon for them ; And thirdly, a most humble addresse for grace never to offend more ; all which more seriously reflected upon, this great Doctor and holy Patriarch, with all the rest, speak most properly and Catechistically ; As for the first, how improperly is God pretended to be honoured and adored, with all humility

The proper end of going to Church

liety in an out-braving garb, especially where true humility is so deeply required? neither may the example of any preposterous prodigal presenting himself to any *Prince*, or *Potentate* excuse, when much of the same tincture, to second excessse in pride, highly offensive both to God and his Church; for the second, to pretend a sincere penitent disposition for all past vanities, thus still loaden with them, is ridiculous; and for the third, to beg *Grace* in a gracelesse addresse, is absurd, yea, a mockery, [S. Chrysost. Hom. 8. in epist. 1. ad Tim. & homil. 37 in Gen. & Marchant ib. p. 35.]

S. Chrysostome most severe against prodigals and vain fashions in apparel, &c. designing them hell.

Again, against such as use pretions and rich superfluous garments to no good purpose or necessary use, but onely for vanity and vain glory to be wondred at by the vulgar and extrenes, he saith, *He walketh a naked companion of the same nature, not able to vest himself decently, neither are they led by nature to compassion, &c. but have a stony heart, as if they were not of the same nature; and for the excessse in their apparel, they think themselves above others, not considering how guilty they make themselves of many evils, when they*

they wickedly dispense what is committed unto them by our Lord, and that they prepare unto themselves a more grievous fire in Hell. Thus he, and more terrible in his words following, saying, *If rich men would give all to the poor that they have laid up at home, yet should they not escape the punishment of those sins committed in the delights of garments and feastings: Thus he who will not admit onely works of mercy to remit the guilt of the excesse of apparel without penance. Again, to our purpose, he saith: What punishment are they not worthy of, who spend all their endeavour to be clad in silks and cloth of gold, to draw state after them in the Market-place? but despise Christ naked desiring necessary food. And of women vainly adorning themselves, he saith, How many bellies of the poor might be fed thence, and how many naked bodies of the poor covered with that which hangeth only upon the neck and shoulders, used for no other cause then to the damage of the Soul. Thus he, [Hos. mil. 17. in Genes.]*

No almes
can excuse
living in
excesse of
apparel.

S. Austine
regulate-
eth wives
adorning
themselves
to please
their hus-
bands.

Saint Augustine, Bishop and Doctor of the Church, anno 420. speaking of the liberty of *Wives*; saith: *I will*

not

not that thou have any rash opinion to forbid ornaments of gold, or vestments, unlesse in such as are neither married, nor desire to marry, because they ought to think how to please God; but those think of the things of the world how to please either, Husbands their wives, or wives their Husbands. Thus he, yet

Of excessive
in apparel
and orna-
ments as
great sins.

note him again: It is written that women ought not to have gaudy clothes compassed with gold, curled hair, and such like, accustomed to be used for vain pomp, or for an unlawful form, and deservedly are they reprehended, but there is a certain habit for the condition of the person, Matronal, distinct from a widows habit, which with due respect unto Religion, may become faithful married women. Thus he necessarily to be noted for the quality of the person, and with due respect unto Religion, most sufficient to our purpose [Epist. 73. ad Possidon. and Epist. 99. ad Ecditiam.]

Married
women
ought to
adorn
themselves
with due
respect un-
to Religi-
on.

Again, prosecuting his good counsel unto the same Possidonius, he saith very well, It is not fit that women, even married women, should cut their hair when the Apostle commands them to cover their head: but to paint, to appear either more red or white, is an adulte-

St. Austine
against
wives pain-
ting them-
selves

rous

rous deceit, whereby I doubt not, even Husbands would not be deceived, for whom only Wives are permitted to adorne themselves, and this according to leave, not command. Thus he, who yet not satisfied, proceedeth saying: All Ornaments, especially Christian men and women, not only all Lying Painting, but no Pomp of gold, or garment is allowed, when only good manners are required. For superstitious vain curling the Hair is execrable, wherein men wear ear-rings, not to please men, but to serve the devill; who cannot find speciall prohibitions of wicked Superstitions in holy Scripture, when the Apostle shall speak in generall: I would not have you made the companions of devills: Again; What agreement is there with Christ and Belial? Thus Saint Austine sufficiently declaring himself against all vain excesse, even in married persons. [Ibid.]

Saint Augustine saith, that all painting the Face, and curling the Haire, is execrable, even in married persons.

Yet Saint Augustine, to excuse Ecclesia, in pleasing her Husband, saith: But if thou be forced under some hard condition, yet in proud attire, thou maist have an humble heart: And brings the example of Ester. Thus he, ut supra, most sufficient to our purpose, even for married women, to go decently attired,

Saint Augustine's good Counsell to Wives, adorning themselves to please their Husbands.

tired according to their quality.

Saint Gregory of sin
in the ex-
cesse of
Apparell.

Saint Gregory, Pope, and our Apostle, Anno 600. saith: Let no man think sin to be wanting in luxury and excesse in Apparell, because if this were not a sin, our Lord would never have praised (Saint) John for the austerity of his garments: if this were not a sin, the Apostle would never restrain women from the desire of pretious things, and garments, &c. if the wearing of curious and costly Apparell were not a sin, God would never have so watchfully expressed, the rich man tormented in Hell, to have been clothed in silk and purple. Thus Saint Gregory [Homil. 6. in Evangelia & ultima.]

Saint Gregory his
censuring
all women
in rich
Apparell.

Again, saith he: That a precious garment is desired only for vain glory, it is manifest, when none would use rich cloths, where they cannot be seen by others. Thus he. [Homil. ult. in Evang.]

Doctor
Stapleton
of excesse
of Appa-
rell in
England.

Thus much out of holy Fathers of excesse in Apparell, and how proper to our particular purpose for England, let our great Doctor Stapleton satisfy us, when he ended his dayes in the reign of Queen Elizabeth, Anno 1598. leaving us this note saying: This sensuality in England, grew to that height, that what habit Henry 7. whom Henry, Father

Father to Elizabeth, succeeded, scarce a reasonable Noble man would use, and what in times past, chief Noble-men, Dukes, and Marquesses used, now the inferiour Nobility (or Gentry) assume, and for the old habit of inferiour Nobility (or Gentry) now Trades-men and Farmours, are scarce content with. Thus Sir Walter Rawley whom we close with, Sir Walter Rawley had a pair of a most abject Ryce, though now of Queen Elivabeths Favourite, when he had a pair of Pantofles valued at 1650l. entered her Court in a paire of Pantofles, valued at 6600 Crownes, (Sterling pounds) 1650l. [Marchant. tom. 3. pag. 33.]

For a period to all these exorbitant excesses, let our glorious Martyr Sir Thomas Moore give it, observing a Lady with great pain and curiosity, to have plaited her hair in a most exquisit form, to seem of a rare feature and complexion; also her rich garments in like manner composed, to set out a gracefull person and presence, said: If God for all this labour and pains give thee not Hell, verily he shall do thee great injury. Thus he, and to redeem this, could any doctrine or example be brought to obtain of such to spend so much in prayer as they

Sir Walter Rawley had a pair of Pantofles valued at 1650l. Sterling.

Sir Thomas Moore his reward for all these vanities in Apparell and dressing.

they do in these vanities, I doubt not but it might work a great Reformation, especially, if truly directed. [*In vita Thomæ Mori, cap. 12.*]

• CHAP. IV.

HAVING run so hard, in so deep and perilous a stream, as may easily be conceived, let us dive yet a little for better satisfaction, at least how far to wade and not sink, and how to understand the ground we are to tread, that no quick-sands delude us. This then we shall best and briefly learn by our often mentioned, the Reverend Father Peter Marchant, sometime Commissary Generall of the holy Order of Saint Francis in Germany, England, &c. Flanders, and the Neatherlands, about 12 years, his first words then are. It is certain, and most undoubted, that all those things which relate to the Pomp of the devil, in that they serve the devils Pomp and conduce to sin, they are abjured and renounced by a christian in Baptisme, with a publick profession before God and his Church, and always by the Church re-

Marchant
of the va-
nities of
the world.
All things
conducing
to sin, are
abjured in
Baptisme.

Ed

ted holy Scriptures condemn them; Count-
cells decree it, and Fathers exclaim a-
gainst them as unlawful, and damnable.
Thus he. [Tom. 3. Tribunalis Sacra-
mentalibus pag. 29: anno 1690]

Then he proceeds saying: Thus Lux-
ury, Pride in Apparell, and womens or-
naments, beyond modesty and decency pro-
voke lust, nourish concupiscence, elevate
prides, pester a christian heart with worldly
vanities, and withdraw from the exercises
of salvation, and often most unjustly oppress
Creditors to maintain such vanities, be-
side making a man unable to Alms and
works of mercy.

Again speaking of excesse in Appa-
rel, he saith: For the true and fundamen-
tall understanding of those things which
are which are spoken in holy Scriptures,
Conncells and Fathers of Luxury, Vani-
ty, and Pride in Apparel, and other
things pertaining to Ornaments, we are to
consider.

Of the
true un-
derstand-
ing of ex-
cesse in
Apparell.

First, the form; or fashion of all Ap-
parel and Ornaments, whereunto all ge-
stures and comportments of the Body are
framed.

1.

Secondly, the curiosity and delicacy
of them.

2.

Thirdly, the richnesse and superfluity.

3.

Again, these garments and ornament are to be considered four-fold, as pertaining to the Pomp of the Diuel, and so prohibited and condemned of sin.

How excessive in Apparel is a sin.

First, that they are provokers of lust in others in respect of the form and fashion.

Secondly, as nourishers of lasciviousness and sensuality in such as use them in respect of their curiosity and daintinesse.

Thirdly, in respect of pride and vanity.

Fourthly, in respect of many impediments unto salvation, and frequent sins following that sensuality, which being noted, I put these Rules.

When vain Apparel is a mortal sin.

Whensoever the form or fashion of Apparell, or Ornaments in respect of the object, according to the ordinary infirmity of man, excite and stir up in another lust and carnal sensuality, in its own nature, it is a mortal sin to use such Apparel or Ornaments. And the reason is, because he that useth such, is censured to be the cause in its own nature of mortal.

Thus he, producing Saint Clement Pope, and the great Patriarch, Saint Chrysostome, for his seconds, as you have them above.

Of married women adorning themselves to please their Husbands,

But (saith he) one excuse occurs with a seeming solidity, that married women may and ought to use any extraordinary

orna

ornaments to please their Husbands therefore they ought to be exempted.

I answer first (saith he) that a married woman may use some ornaments to please and satisfy her Husband, is easily granted, but at home and in his presence; not any licentious dressing, especially out of doors in publick. Thus he, confirming it by St. *Austine*, as you have heard. [*ibid. pag. 31.*]

I answer secondly (saith he) that it is not lawfull for either Wife or Husband, to use any libidinous uncivil habit or ornament in publick, to please each other for any other respects, not to publish such sensual desires to allure others to incivilities, when the Apostle shall say; Marriage is honourable in all, and the bed undefiled; but how honourable, if all limits of modesty be publickly exceeded? and how a bed undefiled, where domestick sensuality sufficeth not, but that it must infect others. Thus he. *Ibid.* seconding it by Saint *Austin* against wives painting themselves.

How wives are bound to obey their Husbands in adorning themselves

Then after the pressing authorities of Saint *Austin*, Saint *Chrysostom*, and Saint *Gregory* to our purpose against excess in Apparell, even in wives, he saith: Here then observe, that though a

Pope Ur-
bane 8.
decreed
women
sumptu-
ously atti-
red with
naked neck
and breasts,
to be repel-
led from
holy Com-
munion.

woman be bound to obey her Husband in wearing excessive clothes, and attire of vanity and pride, yet it never obliged to obey in any lascivious dressing in publick, because either in it self, or some object and circumstance, it is ill; &c. Hither may be referred the indecency of women desiring to communicate in painted gaudy attire, and nakednesse of the neck and breast, even unto the Paps, presuming to approach unto the Sacrament of the holy Eucharist, whom (Pope) Urbane 8. hath decreed to be repelled from the holy communion, that where this Precept and Prohibition is known; if they do otherwise, they expose themselves to the danger of a mortal sin, for the end of the Precept, because that habit and dressing becomes not a Christian, and this according to Saint Peter, describing Christian women saying: whose trimming, let it not be outwardly in plaiting Hair, or laying on gold round about, or in putting on vestures, (garments.) This Saint Paul also secondeth in these words: I will that women be in comely attire, with demurenesse and sobriety, adorning themselves; not in plaited Hair, or Gold, or precious stones, or gorgeous Apparell, but that which becometh women professing piety by good works.

works. Thus he. Every counterfeit dressing then, or nakednesse, not immediately respecting the Husband is forbidden a Christian woman, neither may the Husband be thought justly to desire (as Saint Austine noteth) that his wife should please others to be desired by them, or to be deceived by a Painted face, with what conscience then can a Christian woman shew her self abroad in publick, with a Painted face, when all superfluous ornaments are only permitted for the Husband at home? Again: If the Apostle command that the woman should pray with her Head and Face covered, how then shall she be permitted to appear in publick with a naked breast, to deceive unwary eyes, and especially in such a prophane habit, or nakednesse, to approach to the holy mysteries of the sacred Eucharist? Away vanity, more besitting a Harlot, then a good Christian woman; if any pretend custome, let the Apostle speak. That neither we nor the Church of God have any such custome. Thus Marchant. [Ibid. pag. 31. & tom. 2. pag. 213. anno 1643.

S. Peter 1. Epist. cap. 3. 3. and S. Paul 1 Tim. cap. 2. 8. & 1 Cor. cap. 11. 16.]

But (saith he again) though some Doctors, with S. Thomas, sometimes ex-

No woman can in conscience adorn her self to please any but her Husband.

Of Custom.

An objection out of St. Thomas answered.

use painting, and feminine dressings from mortal sin, in respect of some circumstance, yet none ever excused the use of a lascivious habit from mortal sin, and what this habit is, I leave to Doctors; for my part, I rather submit to the judgement of holy Scripture, Councels and holy Fathers, then to speculative imaginations, to daub a wall without Mortar; one thing I am certain of, and which all grant, that what provokes lust, ought not to be used, and according to this provocation to be mortal. Thus he [Tom. 3. p. 31. an. 1650.]

Of using dressings to cover defects.

It is very hard to excuse painting and powdring the Hair from not pertaining to the devill.

But, say some, some ornaments, even counterfeited are necessary to cover some notable deformity, and help infirmity, as false hair in many cases; yea, and painting the Face, to shew some notable blemish, to appear decent in company. This I confesse and allow in such cases, yet within the limits of modesty still to appear religious, & decent without any extravagancies provoking to sin, Though yet for painting, and powdring the hair, it is hard to defend it from not pertaining to falsehood, lying and the Pomp of the devil: you have heard S. Cyprian & Tertullian, with S. Ambrose, and S. Austin, in the same strain. Thus he. [S. Ambr. lib. 1. de Virgin. S. Aug. l. 4. de doct. Christ. c. 21. & March. ib. p. 31. 32.]

Again.

Again, saith he, *Christian Religion*, Christian if the State Politick at any time exceed- Religion ed in apparel, form or price, alwayes re- alwayes formed it. Every Common-wealth & State reformed excesse in Politick well ordered, not onely Christian, Apparel. but also Civil and Prophane observed this, that it accomodated the use of Apparel to necessity, profit, and decency, that whatsoever happened contrary, was by positive laws condemned as contrary to reason, natural dictamen, and end of apparel: Read the Laws of Cloathing made by the Emperours Theodosius, Arcadius, Honorius, Octavianus, Julius Cæsar, and divers Nations and Common-wealths impertinent to be related here; yet to satisfie the more curious, read Beyerlinck, in Theatro suo magno V. Vestis & Vestimentum. Thus he; ib. p. 32, 33.

Excesse in apparel is noted, when the enormity gives just scandal to beholders, as to no end either of clothing, decency for the quality of the person, or distinction of state in humane policy; yea, pointed at for vain, proud, and prodigal. Thus he, *ibid.*

Again, he observes a notable objection by some, laying, The excesse of ornaments and apparel, supposed to pertain onely to vanity and boasting, cannot hence be

A Note to know excesse in Apparel.

An Objection in behalf of excess in Apparel answered.

be conceived to be a greater sin then vanity it self and boasting; but vanity and boasting in it self without contempt of God, and prejudice to another, can be but venial, therefore every excesse in ornaments for vanity and boasting, is onely venial.

I answer (saith he) distinguishing the Major, that although the end of that excesse, in respect of the party exceeding, and enormously adorning and vesting himself, be only vanity and boasting, yet as attendant they have necessarily others joyned with them: first, a most inordinate disposition against the condition of nature instituted, or also lapsed; for God gave garments for a covering of nature, a defence of health; but in this Case, whether man or woman, they transgresse all the Laws of Nature. Thus he, citing Clemens Alexandrinus, as above, *ibid.* 34.

Excesse in
apparel &
ornaments
include
a con-
tempt of
God.

Secondly, this excesse of ornaments includes a contempt of God, which contempt Fathers thus exaggerate, that they seem to introduce another form upon that divine Image and form ordained by God: That they despise the threatnings of God contained in Holy Scripture, equal to Divine Precepts. That garments given by God for a punishment of sinne, are inverted to vanity, pride, vain glory, as it were dō-
ding

ding God. Wherefore, note well old Tertullian here following, Chap. 5. Pag. 59. unto whom add St. Chrysostome. [Textul. lib. 2. de cultu faminarum, n. 5. 6. S. Chrysost. Hom. 18. & 37. in Genes. & Hom. 50. in Matthæum & Marchant, ib. p. 34.]

Thirdly, this excesse repugnes a Christian Vocation; for a Christian Vocation prescribeth garments according to that of the Apostle: I will that women use a comely attire with demurenesse and sobriety, adorning themselves not in plaited hair, or gold, or pretious stones, or gorgeous Apparel, but that which becometh women professing piety by good works. Thus he to distinguish Christians from Jews and Gentiles, as true children of grace, to convert and reform others; A good note for us living amongst deboist hereticks, [1 Tim. 2. 8. & March. ibid.]

Excesse in apparel repugnes a Christian vocation.

Fourthly, this excesse is against all Laws politick of a Christian Commonwealth, as well Ecclesiastical as Civil, even with scandal: for Laws command every man to live according to his condition and quality, either by an express Law or Custome, which state whosoever notably exceedeth, be is censured to give scan-

Excess in apparel is against all Laws Christian, as well Politick, as Ecclesiastical.

scandal, and to cause infinite murmurings which for our better understanding I give this general Resolution.

What garments of Apparel are lawful.

That garment (saith he) is said to be according to the state and condition of every man, which either Law or Custome approveth to be commonly received amongst civil and grave qualified men to exclude lenity, and allow what is thought fitting by such persons easily distinguished sufficient to our purpose.

When Apparel is a mortal sin

Whosoever by vain ornaments or excessive apparel cast themselves into great impediments and dangers of their Salvation, according to the danger and impediment sin mortally. And the reason is, because every Christian, yea every man, as he is bound to procure his salvation, so he is bound to avoid those things which are unto him manifest impediments and dangers of Salvation: And that he retain this received Axiome (or Maxime) He that doth voluntarily precipitate himself into apparent dangers of mortal sin, is censured to sin mortally, according to that: He that loveth danger, shall perish therein.

Three impediments of Salvation by apparel

Again, Three impediments of Salvation are noted by Fathers in excessive ornaments and prodigal apparel, out of which

which not only apparent dangers of salvation, but also actual fals are collected.

First, losse of time necessary unto Salvation, against which reflect well upon that great Patriarch Saint Chrysostome ; And that all this be not taken for Hyperbolical Rhetrick : I note unto thee (saith our Reverend Mar-

Farthers
defended,
as not simply Rhe-
torical, in
detecting
sins attend-
ing these
vanities in
apparel,
&c.

chant) the sins frequently related by fa-
thers issuing from this losse of time ; as
first, sloth universal in those things neces-
sary to be known, or practised unto Sal-
vation, from whence proceeds ignorance
of things unto Salvation, neglect of pray-
er ; and oftentimes, whereas they are
obliged to hear Masse every Sunday and
Holy day, it is either wholly neglected, or
at a very unseasonable hour, and that
without any rellish of devotion for their
great Pomp and Vanity to be seen and
admired by beholders : then followeth
great slighting or contempt of the Sa-
crament of Penance, and the holy Eu-
charist, when for the most part they ap-
proach very impenitent, more out of cu-
stome, then any true desire of amendment ;
for how can they be said to be penitent
and contrite, when they are so full of
excessive worldly vanities, sensuality, and
ill disguised Spirits, as you have heard S.

Chryso-

Chrysostome ? Marchant ; *ibid.* Pag. 35.

The second impediment (saith he) and danger of Salvation in this our case, is the subtraction, or obstruction of the works of mercy, when our Saviour shall say : Depart from me, ye cursed, into everlasting fire, &c. for I was hungry, and you gave me nothing to eat, &c. where for the neglect of the works of mercy, sentence of damnation is pronounced against the reprobate ; whereupon holy Fathers infer, that they

A dreadful
Sentence
against
prodigal
pleasures
and con-
suming E-
states, also
covetous
rich men.

who for their substance consumed in Lux-
ury and vanity, either cannot shew
any works of mercy to the poor, or pre-
fer their vanity and sensuality before
works of mercy, sin mortally, and de-
serve eternal damnation, which also
Saint James confirmeth, saying : Go
to now, ye rich men, weep and howl in
your miseries which shall come upon you ;
your Rishes are corrupt, and your gar-
ments are eaten by mothes, your gold and
silver is rusted, and their rust shall be a
testimony against you, and shall eat your
flesh as fire : you have stored to your
selves wrath in the last dayes ; Thus
he most terrible, no lesse against
predigals then Misers, Cap. 5. 1.

A third impediment (saith he) is the wrapping up or ingrossing many sins together, either attending, following, or necessarily proceeding out of this excessive prodigality in pretious, curious, and superfluous garments, all pertaining to the pomp of the Devil, and may be reduced to four Heads: of Injustice, Oppressions of the poor, Ruine of Families, and ill example: For true discourse upon the three first (that I be not tedious) I refer you to himself; The other of ill example we will touch onely in order to Parents, as a deep Fountain to all the rest, with a Note of Education, Chap. II. and so much of excess in Apparel with this close of Ribands out of that text: Our Lord said to A Plea for Moses: speak to the children of Israel, Ribands and thou shalt say to them: That they answered, make themselves fringes in the corners of their garments, putting in them Ribands of Hyacinth. Thus God, which (say some) may warrant all our wearing Ribands, and why not other ornaments by this pretious Hyacinth of Violet or purple colour? The answer is very easie and real: First, by the expresse command of God, not to be

be wire-drawn at pleasure, without order and command. Secondly, God had his particular pleasure in this saying : *Which when they shall see, they may remember all the commandments of the Lord, and not follow their own cogitations, and eies fornicating after diverse things.* Thus he sufficient to our purpose, not to rove at pleasure, [Num.cap. 15. 37.]

CHAP. V.

Of Beauty

WE stil prosecute our first bane, and here in *Beauty*, when the Text saith : *And the woman saw that the tree (or fruit) was fair to the eyes, and delectable to behold, she took of the fruit thereof, and did eat.* O cursed beholding and mortal eating, it had been well for us the woman had been created blinde, at least until she had gusted the Tree of Life [Gen. 3. 6.]

Again, *The Sons of God seeing the daughters of men that they were fair,* took

took to themselves wives out of all that they had chosen. Thus the text, and not of *Angels* or Devils, or any Diabolical Spirit, but the sons and posterity of the two Brothers *Seth* and *Cain*; that the sons of *Seth* for their sanctity, justice, temperance, and all virtues called the Sons of God, strong and mighty, of a great form and stature, as their Father *Adam* is noted, yet no Gyant; the children of *Cain* followed the example of their wicked parent, given to all lewdnesse, debaucht and most abominable, not to be expressed, yet *Adam*, *Seth*, and a long line of the best in that rank, being deceased this life, their sons became unruly; and, as you have heard, were seduced by the wicked blood of *Cain*, and this by the venome of *Beauty* unto a strange commixture that with Gods malediction issued those horrid Gyants mentioned, the cause of *Noahs* Flood, that this coupling was displeasing to God, the text saith, *And God said, my Spirit shall not remain in man for ever*: that is, not long, being contracted to 120 years; not that man should not live longer, but so many years were given them to repent before

Of the
Sons of
God and
daughters
of men.

Adam of a
great sta-
ture.

120 years
allotted
man to re-
pent be-
fore the
Flood.

the Flood, And all this misery from Beauty, that as you have heard its poison in Paradise, so here the contagion of it still reigned, [*Tirin. in Gen. cap. 2. 7. and 6. 2. with our English Annotations.*]

Abraham.

Abraham also fearing the Beauty of his wife *Sara*, that for her sake the Egyptians would kill him, he caused her to say, she was his Sister, as lawfully he might, proveth *Tirinus* [*in Gen. cap. 12. 11.*]

Of Q. Je-
zabel her
painting.

By this you may conceive the attractive quality of Beauty, neer allied to Saint *Basils Basilisk*, as above, P. 20. murdering all upon whom it shines, at least inthralling to slavish sensual bondage, more malicious then lawful, first in the history of that wicked *Jezabel*, of whom it is said, *Jezabel hearing of Jehu his entrance, she painted her face with stibick stone, and decked her head.* This painting is the common familiar bait of Harlots and Whores, not onely amongst the Jews, but other Nations, as will appear out of the Prophets *Jeremiah* and *Ezekiel*, and sharply reprehended by old *Tertullian*, Saint *Cyprian*, and others, with the Heathen *Juvenal*: in the

the mean, it is something strange here
 that *Jezabel* having her son killed and
 Kingdome lost, she would thus deck
 and set out her self, when sackcloth
 ashes, and tears had been much more,
 proper. *Abulensis* answereth, that this
 she would do to captivate the eyes of
 this new King, and lenifie his fury all
 in a fire, thereby to avert the sword
 from her throat, which she undoubtedly
 feared, yet would not neglect this
 last refuge, when *Pansanias*, *Plutarch*
 and others teach by many examples,
 that women by their *Beauty* can do a-
 ny thing; though *Tirinus* with *Sanctius*
 think this ambitious & infinite proud
 woman did all this, to shew her wont-
 ed constant Regal courage; that
 though she knew her son to be killed,
 and Kingdome lost, and her enemie
 triumphing within the walls before
 her eyes, yet she could never be
 brought to remit the least point of her
 former garb, or shew any sign of sor-
 row, or a dejected Spirit, [*Tirin.*
in 4. Reg. cap. 9. 30.]

The Prophet *Jeremy*, speaking of
 the destruction of *Jerusalem* for her
 wickednesse in *Apparel* and *Painting*:
 saith, *What wilt thou do? when thou*

The Prophet Jeremias, of excess in apparel, and painting the eyes.

Tirinus.

Thou shalt cloath thy self in skarlet, when thou shalt be adorned with golden Jewels, and thou shalt paint thy eyes with stibick stone, thou shalt be trimmed in vain? thy lovers have contemned thee, they will seek thy life. Thus the Prophet; which for our better understanding, *Tirinus* saith, *What wilt thou do, most impudent Harlot? thou shalt be cloathed with skarlet and purple, thou shalt paint thy eyes with stibick stone, and indeavour to draw into thy imbracings thy old lovers and effeminate corrivals, as Jezabel did, but in vain, in vain is all this; for they hate thee most deadly, and will seek thy life, saith Saint Hierom, Theodoret, Rabanus, who expound these lovers to be the Chaldeans, whose friendship the Jews wooed, by adoring even their Idols. Thus he sufficiently declaring the offence and sin of these excessive vanities, especially in painting the eyes and face [in Jerem. Cap. 4. 30.]*

Ezechiel.

The Prophet *Ezechiel* describing the Idolatry of Jerusalem under the parable of two Harlots, saith; They sent to men coming from far, to whom they had sent a messenger: therefore lo they came, to whom thou didst wash thy self, and didst anoint thy eyes with stibick

bick stone, and wert adorned with womens ornaments. Thus the Prophet, by whom we note the abominable practice of painting faces to be proper to Harlots, and all that use it to give a foul imitation and invitation to a lewd Symbol, as you may note the Fathers here following : [Ezech. cap. 23. 40.]

Painting
faces, a
proper
note of a
Harlot.

Thus much Holy Scripture, of a womanish world, in excesse of *Pride, Apparel, Painting faces, &c.* and that we descant not upon it without book, Tertullian an African, anno 200. speaking of our present Occurrence, saith: It pleaseth not God, what himself produced not, except he could not command purple and brasse (or red) sheep to be born, if he could, now then he would not, what God would not, is not lawful to be forged or counterfeited; wherefore those things are not best (by a seeming nature) which proceed not from God, the Authour of Nature, and so are understood to proceed from the Devil, the new dresser or furbrusker of Nature. Thus he whose brasse sheep, see them explicated above, p. 35. [Lib. 1. de cultu fæminarum, N. 7.]

Tertullian,
against
painting,
patching
the face,
&c.

The Devil
is Authour
of new fa-
shions.

Again, you hand-maids of the living God, fellow-servants, and my Sisters,

Good
counsel
to men as
well as
women.

Wherein
Chastity
consists, &
how lost
by imita-
ting Hea-
thens in
decking
the body.

¶ I presume to write unto you, not out of affection, but to provide for your affection in the way of your Salvation. This Salvation, not only of women, but also of men consists principally in the exhibition or performance; for whereas we are all the Temple of God, the Holy Ghost being consecrated, and brought unto us, whose Overseer or Prelate of his Temple is Chastity, which permitteth no impure or profane thing to be brought into it, fearing that God who dwelleth there finding his seat defiled, may forsake it; but now our speech is not of this Chastity, whereof are many divine Precepts exacting it most sufficiently, but of things pertaining to it, that is, how you ought to walk; for very many, (whom God permitteth me to reprehend in all things) enter either simply ignorant, or audaciously dissembling, as if chastity consisted onely in the integrity of the Body, and aversion from whoredome, and nothing exteriorly required; I mean, of the disposition of trimming, attiring, and decking in apparel, studying formes and beauty, carrying about them the same garb that Heathen women do, who have no conscience of chastity, for there is nothing true in such as know not God to be
the

the chief and Master of verity; for although there may be thought some chastity amongst Gentiles or Heathens, yet so imperfect and rude, that though in mind they may seem wary, yet in habit most licentious and dissolute, according to the diversity of Gentiles. Thus he for a *Preludium* or preparation [*Lib. 2. de cultu faminarum, N. 1.*]

And having spoken much of the vanity of clothes and painting the face, he saith, *It doth not proceed from the integrity of a pure conscience to please by Beauty, which we know naturally to invite to wicked sensuality; why then doest thou stir up in thy self that wickednesse? why doest thou invite that which thou professest thy self to be averted from? for we ought not to open the way to temptations, which oftentimes (which God avert from his servants) by importunity they perfect or move to scandal; we ought to walk with that Sanctity, and all substance of Faith, that bring confident and secure of our conscience, we may persevere in it, yet not presume, for he that presumeth, feareth not, he that feareth not, hath little care, he that hath little care, is in the more danger.* Fear is the foundation of Salvation, &c.

Beauty naturally invites to wicked sensuality.

Fear is the foundation of Salvation.

The offence of Beauty punished as whore-dome.

Natural beauty is to be suppressed, much more artificial.

what, do we breed danger to another? what, do we suggest concupiscence to another? which if God (not declaring the Law) do not distinguish from whore-dome, in respect of punishment, I know not how he can passe free that is cause of anothers perdition, for he perisheth together that coveteth thy fashon (or Beauty) and thou art made a sword to him; that although thou be free from the sin, yet not from envy, &c. Let us paint our selves to another mans destruction, where then is, Thou shalt love thy neighbour as thy self? have not a care onely of your selves, but of others, &c. whereas then both ours and others cause is concerned in this point of most dangerous Beauty, we are not only to fly the suggestion of artificial and studied Beauty, but also to blot out natural beauty, by slighting and neglecting it, as also offensive to extravagant eyes: for though beauty (in it self) be not to be accused, as the happinesse of the Body, an addition to the divine work, as a certain good vestment of the Soul, yet it is to be feared for the injury and violence to followers, which also Abraham, Father of the faithful, feared in the beauty of his wife Sarah, calling her Sister,

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to redeem his life. Thus he. [Ib. N. 2.]

Now then (saith he) let not the dig-
nity of the form (or beauty) be kept bur-
densome to those that have it, mischievous
to such as desire it, dangerous to such as
live nigh it: that it be not exposed to
temptations, not compass'd with scan-
dals: it sufficeth that it is not necessary
for the Angels of God, for where is true
Chastity, there Beauty is vain and fru-
strate, because the proper use and fruit of
Beauty is Luxury, &c. but some may say:
what if Luxury be excluded, and chastity
admitted, may not the glory of the Body be
admitted with praise? Let them take heed
of that glory in the body; for us we have no
glory in it, because glory of Pride, is with
moreover Pride becomes not the Professors
of humility by the precept of God; hence
then if all glory be vain, & astonishing, how
much more in the flesh? only we have none;
for if we must glory, we ought to be plea-
sed in the good things of the Spirit, not in
the flesh, because we are followers of spi-
ritual things; wherein we labour, therein
we rejoyce; we take glory in those things,
wherein we hope salvation. Certainly, a
Christian shall glory in the flesh, but
when it shall be mortified for Christ, that
the spirit may be crowned in it, not

The pro-
per use of
Beauty is
Luxury,
with an
answer to
a plea for
Beauty.

to draw the eyes and sighes 'of young men after it; that in every respect, as much as concerns you, if you have it not; contemn it with disdain; if you have it, neglect it. Holy women; if naturally beautifull, let there be no occasion of sin; if there be, you ought not to concur with it, but hinder it. Thus he. Ibid. N. 3.

The grosse
sinne of
painting
and fixing
black
patches
upon the
face.

Again, They offend God who force the complexion by art, stain the cheeks with red, extend their eyes with black Painting (or Patches) the works of God displease them; in these things they reprove themselves, and reprehend the Artificer of all things; for they reprehend, when they (pretend to) mend, to adde by taking additions from the adverse artificer the devil, for nse would presume to change the Body, but he that by malice transformed the spirit of man. He without doubt formed these spirits, to make you as it were to lay violent hands upon God. What is born is the work of God; what is fained, is the machination of the devill: to impose the wits of Satan upon the divine work, what a wicked thing is it? Our servants will not borrow of our enemies, nor souldiers desire any courtesie from the enemy of their Emperour, &c. how abhorring are these things from your disciplines

The Devil
is Aethour
of paint-
ing and
patching
faces, &c.

disciplines and professions? how unworthy the
 name of a Christian to carry a counter-
 feit face wherein all simplicity is expect-
 ed, to have a lying countenance; what tongue
 can expresse it, &c. believe you me, blessed,
 how will you keep the precepts of God,
 when you keep not his form (or comple-
 xion) in you? I see some dresse their
 Hair with Saffron; thus they now carry
 their Hair, naughtily and wickedly, fan-
 cying a fiery head, that what defiles, they
 take for an ornament, &c. what come-
 lineffe is there with injury? what Beau-
 ty with uncleanneffe? Shall a Christian
 woman cast Saffron upon her Head? &c.
 but our Lord saith; who of you can make
 black hair white, or white black? there-
 fore they overcome God; behold say they,
 for white or black we make yellow with
 great facility: although they endeavour
 to make white Hairs black, because loath
 to live to seem old, sie upon such rashnesse,
 &c. far be so great foolishnesse from the
 daughters of wisdom, &c. What doth so
 great adorning the Hair avail unto sal-
 vation? What is the matter your Hair
 cannot rest, sometimes bound together;
 then let loose, again stirred up, then again
 prest together? Thus he [Ibid. N.
 5. 6.]

Paint-
 ing and
 patching
 the face,
 worthy
 the name
 of a Chri-
 stian.

Colouring
 of Haire
 most abo-
 minable.

The vani-
 ty of ex-
 travagant
 dressing
 the Hair.

Again,

Of Perri-
wigs, with
an ill note

Again, Others carry their Hair curiously made up together, others in a wandering flying manner, without any good decorum. Again you affixe, I know not what enormities of bushes of Hair (or Perriwigs) sometimes in form of a hat, as a case for the Head, and covering the Crown of the Head, sometimes carried behind in the neck, &c. if there be no shame had of the enormity, at least blush at the filth of it, not to clap the sheading of a strange Head, perchance filthy, perchance wicked, perchance designed for Hell, upon a holy Christian Head. Cast away all this servitude of ornament from the Head, in vain do you labour to seem adorned; in vain do you bring forth most skilfull dressers of Haire. God commands you to be vailed. I believe that some Heads are not seen; and I most miserable, do wish that in that day of Christian rejoycing (at the Resurrection) I may but lift up my Head at your heels, to see whether you rise painted in the face, dyed with Saffron, and that circuit of Head; and whether so painted, the Angels will elevate you above the clouds, to meet Christ in the Aire. If they be now the good things of God, they will then also meet their bodies rising, and acknowledge

ledge their places; but there can nothing rise but Flesh and Spirit, because they belong not to God. Abstain then to day from things damned; to day let God see you, such as he shall then find you. Thus he, and strongly seconded by many, and first Saint Cyprian in these words. [Ibid. N. 7.]

Good Counsell.

Saint Cyprian then Primate of Africa, anno 250. saith: It is not lawfull for a Virgin to glory in the form of her hair, or skin, or beauty; because they have no greater conflict then against the flesh, & an obstinate contention to subdue and tame the flesh. St. Paul crieth out with a strong and high voyce: God forbid I should glory, but in the Crosse of Jesus Christ, whereby the world is crucified unto me, and I unto the world, &c. thou art taken for a Virgin, and so esteemed, though thou carry thy self otherwise, and with affection thou shamest thy self with spots of carnal concupiscence, when thou art noted for pure and chaste. It becomes no Christian, especially a Virgin, to esteem any beauty of the flesh, or honour, but only to covet the word of God, and embrace those things that remain for ever. But if there must be glory taken in the flesh, then certainly it is, when it is crucified for the confession

St. Cyprian against painting, patching the face, &c. as most unlawful.

No Beauty to be esteemed.

cession of the name (of Christ) when a woman is found stronger then mentoring her; when she suffers Fire, Crosses, Swords, or Beasts, to be crowned. These are the precious Jewels of the flesh, these the best ornaments of the Body. Thus he [Lib. de disciplina & habitu virginum. N. 26, &c.]

Of Pendants in the eares invented by the devill.

Black Patches painting the face and colouring the Hair, invented by the devill.

Again he saith, He ordained not Jewels with little stones, and pearls set with gold, digested in a woven form, and wonderful manner, wherewith thou wouldest hide the neck that he made; to cover that which God formed in man, and display that which the devill invented. Would God have wounds made in the eares, thereby to crucify infancy; yet innocent and ignorant of secular ill, that afterward precious grains may hang at those wounds, and hollow parts of the eares; great not in weight but quality of riches? All which sinners, and the Apostate Angels, by their arts provided, when tumbling into terrene affections, they departed from the celestiall. They taught to colour the eyes with black (Patches) traced in form, to adulterate the cheeks with a lying red, to change the Hair by disseminating colours, and to overthrow all the verity of the Mouth and Head, by the imprinting

imprinting of their corruption, and ve-
 rily in that very place for fear, which
 love digesteth unto us, out of love and
 fraternity teacheth, not only Virgins, or Married
 widows, but I think also married women, Women
 yea, all women are to be admonished, may not
 that the work of God, and wormanship, paint or
 or form of earth, ought by no means to be patch
 adulterated by adding a yellow colour, or their fa-
 black dust (Patches) or ruddy, or finally cee, much
 any intention to corrupt native linea- lesse any
 ments. God said: Let us make man to other.
 our image, and likenesse: and shall any
 man presume to change and alter what
 God made? they offered violent hands
 unto God, when what he formed, they
 contend to reform and transfigure, not
 understanding all to be the work of God,
 that is born; and the Devills, whatsoever
 is changed. If some exquisite Painter
 should draw out, and form the feature
 of some one, with all parts of the Body,
 in an emulous art, and colours, and ano-
 ther, lesse skilful, presume to correct, a- The wrath
 mend, and render more perfect, would of God
 it not be hainously taken for a grosse provoked
 injury? Dost thou think the wicked presum- by paint-
 ption of so enormous a rashnesse, provo- ing and
 king the wrath of the Supreme Artificer black
 God, to passe unpunished? deceive not patches in
 the face,
 thy

thy self as incredible, that thou be not impudent towards men, nor appear unchaste, whorish by bawdy colours, corrupting and violating what is Gods; thou become a worse adulteresse in that thou dost think to adorn thy self by engaging thy Hair in a particular manner, for a divine work; it is a corruption of verity. The voyce of the Apostle admonishing us is: Purge the old leaven, that you be a new Paste, as you are Azymes, for our Pasche Christ is immolated; therefore let us feast, not in the old leaven, nor in the leaven of malice and wickednesse, but in the Azymes of sincerity and verity. Now doth sincerity and verity persevere, when things sincere are polluted with the adulteries of colours, and true things changed by a bastard painting of lying pretences? Thy Lord saith; Thou canst not make one Hair white or black, and thou to convince this saying of thy Lord; wilt make thy self more powerful by an audacious endeavour, and sacrilegious contempt, thou dost infect thy Hair, and by an ill presage for the future, dost divine to have thy Hair of a flame colour, red, and sinnest; out upon it, thus to defile the Head, the better part of the Body, when it is written by our Lord: His Head

Powdring
the Hair
is an audacious
and sacrilegious
contempt
of God.

Head and Hair was white as wool, or Against
 snow, thou hatest gray Haires, thou de- such as
 testest white Hair, like unto the Head of love not
 our Lord. Thou that art such an one, I gray or
 pray thee, dost thou not fear when the day whitehair.
 of the Resurrection shall come, whether
 thy Maker will know thee, that coming
 to receive the rewards and promises, he
 may not remove and exclude thee? re- Against
 prehending by the power of a Censurer painting
 and Judge, saying: This is not my the face.
 work, nor my Image, thou hast polluted The pu-
 thy skin by a false device, thou hast nishment
 changed the (supposed) defect by an a- of paint-
 adulterous colour, thou hast destroyed ing the
 thy face by falshood; the form is corrupted, face, and
 thy countenance is a stranger, thou canst undecent
 not see God, when thou hast not those eyes ornaments
 that God made, but which the devill hath is to burn
 infected. Thou hast followed him, thou with the
 hast imitated the shining painted eyes of Devill.
 the Serpent, thou art adorned by the ene- That mar-
 my, and shalt likewise burn with him; ried wo-
 beseech thee, are not these things to be men flat-
 thought upon by the servants of God? ter not
 they not alwayes to be feared day and th emselves
 night? Let married women look to them- in paint-
 selves, when they flatter themselves with ing their
 a desire to please their husbands, whom faces, and
 whilst they pretend for their excuse, they excessive
 attire un-
 der pre-
 tence to
 please
 their Hus-
 bands.

Painted
Virgins
not to be
numbred
amongst
Virgins,

Presump-
tion upon
Custome
most dan-
gerous.

do not draw themselves also into the fellowship of a consented offence. Certainly, as for Virgins, unto whom here I speak, by adorning themselves with such arts, I think they ought not to be numbred amongst Virgins, but as infected sheep, and diseased Cattle, to be driven from the holy and pure flock of Virginity, that they pollute not others by their contagion thus living together, and so to be the ruine of others, that perish. And because we seek the good of chastity, let us avoid all things pernicious, and hurtfull unto it. Neither do I omit, what by negligence is brought unto Custom, by presumption against chaste and sober manners; some blush not to be familiar with married women, and in this lascivious liberty, mingle uncivill discourses, bear what is not fitting, nor lawfull to be spoken, or observed by being present at filthy words, or drunken Feasts, whereby incitements to carnall sensualities are nourished, a woman is animated to whoredome, and a man to boldnesse. Thus he. [Ibid. N. 53. ad 64.]

Again : Thus the Church often lamenteth her Virgins, thus she sighes at their infamous and detestable fables; thus the flower of Virginity is extinguished.

shed, the honour of chastity and modesty
 slain, and all glory and worth profaned.
 Thus the conquering enemy by his arts
 intrudes himself. Thus the Devill by
 false secret deceits entraps them; thus
 when Virgins will more curiously deck
 themselves to wander more at liberty,
 they cease to be Virgins, deceived by a
 theevish deformity; by how much the more
 wonderful rewards are prepared for Vir-
 gins, so much the more terrible are the
 punishments ordained for the shipwrack
 of their Virginity. Attend then Virgins to
 a Parent, listen I beseech you to him, both
 teaching and admonishing you, give ear
 to him, faithfully advising you for your
 good and commodity, be such as God the
 Artificer made you. Let the face re-
 main incorrupt, the neck pure, the form
 sincere; Let no wounds be made in the
 ears, let no precious chains hamper the
 arms, nor Jewels, or precious stones the
 neck; let the feet be free from golden
 fetters, the Hair not stained with any
 colour, let the eyes be worthy to see God.

Thus he [Ibid. N. 64.]

Then drawing to his period, he
 saith: The voyce of the Apostle, whom
 our Lord called a Vessel of Election,
 saith: The first man of the earth, earthly;

Attend to
 grave
 Counsell.

Against
 Pendants
 in the
 ears, gold
 chains,
 precious
 stones,
 coloured
 Hair, and
 fantasti-
 cal shoes.

the second man from Heaven, heavenly; such as is the earthly, such also are the earthly; and such as the Heavenly, such also are the heavenly; Therefore as we have borne the Image of the earthly, let us bear also the Image of the Heavenly. This I say, Brethren, that flesh and blood cannot possesse the Kingdom of God. This Image Virginitie carryeth, this integrity carrieth, this sanctity and verity carrieth; this, all mindfull of the discipline of God carry, retaining justice with Religion, firm in faith, humble in fear, courageous to suffer all things, mild to sustain injuries, &c. continue courageously, proceed spiritually, arrive happily, only be mindful of us then, when Virginitie shall begin to be crowned in you (in Heaven where note prayers to Saints, at least, that Saints in Heaven may pray for us upon earth) [Ibid. N. 86, &c. ad finem.]

The Devil paints
faces.

Again saith he : Thou art a Matron in the Church of Christ, rich and wealthy, annoint thy eyes, not with the Devils painting (the face) but with the Oynment of Christ, that thou maist see God, when thou dost merit him by thy good works, and manners; but thou that art such an one (Painted) thou canst not do good

good works in the Church. Thy eyes daubed with black (Patches) all in darkness, see not the poor and needy. Thus he [*Lib. de opere & Eleemosynis. N. 28, 29.*] Against black patches in the face.

But to close here with a particular note of *Pendants* in the Ears, because some seem not well satisfied, how to put their Heads without them, and consequently, not to be digested; for so unreasonable upon certain Texts of holy Scripture, in time of the old Jews; know that those *Customes* whatever they be; First, it doth not so clearly appear, how well approved they were; Secondly, be what they will, they make nothing against our *Christian Discipline*, to be used in opposition to the *Doctors* of our *Catholick Church*, and the *Apostles custome* of a higher perfection; especially, when you have heard *S. Peter, & S. Paul* (in effect) sufficiently against it. pag. 24. that it may well passe for an intollerable vanity, as expressed by holy Fathers in a high degree, sufficient to our purpose, for most unlawfull, at least under the quality of Princes and Nobles, as may be thought fit. Yea *Aarons* making the golden Calf of the Jewells in their

Pendants in the ears not to be excused.

eates, sufficiently testifieth the abomination of such pendants. [Exod. 32. 4. &c.]

Saint Hierome of painting, bare Necks, coloured Hair, &c. as most abominable.

Saint Hierom our great Doctor, *an.* 390. instructing women in their habits and dressings saith. Let her very habit and garments teach her, unto whom she is promised (at least in Baptisme) Take heed thou make no holes in her ears, let no painting touch the face consecrated to Christ, oppresse not the neck with precious stones, nor the Head with Jewels; make not the Hair red as a tincture of Hell fire. Thus he [Epist. 15. ad Letam.]

Of the same, and the neglect of Beauty.

Again : Fly the lasciviousnesse of young maids, that adorn their Heads (excessively) spread their hair over their brows, polish their skin, and use painting; so under a Virgins name, to perish more saleable, &c. Let she be fair unto her, amiable, and a companion who knowes not her self to be fair, and neglects that formality; also when she goes into company; let her shew no naked Breasts, or Neck. Thus he. [Epist. 18. ad Demetricadem.]

Painting the face most abominable.

Again : What makes painting in the face of a Christian woman ? &c. it is the fire of young men, the food of sensuality,

lity, tokens of an uncivill disposition, &c. this ornament is not our Lords, but the vayl of Antichrist, with what confidence dost thou behold Heaven, whom the Creatour of Heaven acknowledgeth not, &c. what, do we promise one thing, and shew another? the tongue sounds chastity, and all the Body proclaims lasciviousnesse. Thus he. [Epist. 19. ad Furiam.]

But because in divers occurrences, I insist much upon *Tertullian*, though *Tertull.* strongly backt by Saint *Cyprian*, and *defended* to our other holy Fathers, yet some are apt purpose, to murmur, and slight him for noted errours and heresies, in his later dayes; neverthelesse, observe that he is not to be taxed, much lesse condemned in any thing approved by holy Church, and grave Prelates; yea, let him be an Heretick, or what you will; so much the stronger to our purpose, for true *Christian discipline* so far as approved; yea, the Church makes as much use of him, both in *Faith* and *Discipline*, as of any primitive Authour whatsoever; that Saint *Hierom* saith: *What is more learned then Tertullian, what more acute?* Also out of the mouth of Saint *Cyprians Secretary*, he saith, that Saint *Cyprian* passed no

day without reading some part of *Tertullian*, and frequently would say unto his *Secretary*: Give me my *Master Tertullian*, which may suffice the esteem of this grave primitive Author, at least so far as we make use of him. [*S. Hieron. Epist. ad Magnum & lib. de S. Christ. Eccles.*]

CHAP. VI.

Of excessive Feasting and drinking.

TO spin the last thred of this dolefull web, *Feasting* enters. The woman saw that the fruit was good to eat, &c. she took of the fruit, and she did eat. And not content with this; She gave to her Husband, who (also) did eat, All the former sins in some sort ran by themselves, this not content to fare daintily, must cry roast-meat, to allure others, notwithstanding that severe and just Precept: In what day soever thou shalt eat of it, thou shalt dye the death. Thus the Text out of which we gather a double Precept, one against the very command: I command thee that thou shouldest not eat; Another against intemperance, when God said unto

unto them : *Of every Tree in Paradise eat thou, but of the Tree of knowledge of good and evill, eat thou not.* This is broken, this transgressed and punished with death, and favourably to remit the eternal death by humble submission, yet with a temporall, by diligent satisfaction justly exacted : as, *In the sweat of thy brow (or face) shalt thou eat thy bread;* that is, labour and care shall be thy life.

Notwithstanding all this, observe the infection of this diabolical first gust, so hereditary, that to omit the bestiall *Giants*, the passage of *Esau*, with his Brother *Jacob*, makes not a little to our present purpose, where saith the Lord : *Jacob said to his Brother Esau; sell me thy first Birth-right.* He answered; *Loe I dye, what will the first Birth-right avail me?* *Jacob said, Swear therefore to me.* *Esau swore to him, and sold his first Birth-right;* and so taking bread and the Rice-broth, did eat and drink, and went his way, little esteeming, that he had sold his first Birth right. Thus the Text : [Genes, 25. 31. &c.]

Of Esau
selling his
first birth-
right.

For

For our use of this : first, let us clear the Text, and our Conclusion will plainly follow ; Some then may ask, What meaneth this first *birth-right* in the Law of Nature ? I answer, besides that which is common and proper to our eldest sonnes, as Honour, Dignity, and place in our publick meetings : First, they have a double portion in their Fathers inheritance ; Secondly, a peculiar benediction of their dying Parent, of great power with God, and highly esteemed. Thirdly, the dignity of *Priest-hood*, which was so long due unto him as they lived together ; for when one departed, to begin a new family, as he was made *Head* of that family, so also *Priest* by right. Fourthly, the father of the family dying, the eldest succeeded in the same manner.

But some may ask again, whether *Esau* sinned in selling his first *birth-right*, and how far ? I answer ; First, that he sinned in Gluttony, for that he saith, *Lo I die* ; it was a false pretence to induce *Jacob* to his desire ; for if he had truly wanted, his father *Isaac*, being very rich, could not want sufficient victuals, but his intemperate

appetite must cover *Jacobs* particular provision. Secondly, he sinned most irreligiously, in contemning a holy thing, the right of *Priesthood*, annexed to the first *birth-right*; that some say, he sinned by Simony, in selling a holy thing, that Saint *Paul* calleth him *Prophane Esau*, [*Hebr.* 12. 16.]

Again, you may ask then, whether *Jacob* did not sin by Simony, in concurring and first moving this sale, and also, against justice, in buying so precious a thing at so base and low a rate? I answer, that he sinned in neither, for what he did, was by Gods divine Decree a little before, that the Elder should serve the Younger, that he did very well in taking this occasion offered by Gods particular providence and divine Will, by the expresse text of this whole Chapter. Neither may God be called to account, being Lord of all, with a most sacred and mystical disposing of all things above our reach, who are onely to learn and obey the Will of God. As for the *Priesthood* it is only an accessory or appurtenance annexed to the first *birth-right*, & no distinct inheritance otherwise of it self, more then is said before

fore of the chief of the family, wherein yet prophane *Eſau* may not be excuſed from deriding and contemning both prophane and ſacred things, even in point of Simony, when the Text concludes: *Little eſteeming, that he had ſold his firſt birth-right.* Thus *Tirinus*.

Now to our purpoſe of *Feaſting*, and ſenſual appetite, it is too apparent in ſelling ſuch gifts and priviledges at ſo baſe and ſenſual a rate, without all neceſſity: and ſo much of this.

Kings. Again, in *Nabals* carriage to King *David*, it is ſaid; *Behold he had a Feaſt in his houſe, as it were the Feaſt of a King, and Nabals heart was pleaſant, for he was exceeding drunk, &c. and when ten dayes had paſſed, our Lord ſtruck Nabal, and he died.* Thus exceſſive feaſting and drunkenneſſe is noted: [1 Reg. cap. 25. 36, &c.]

Iſai. Again, the Prophet *Iſai* ſaith, *Woe to you that riſe up early to drunkenneſſe, and drink even until evening, &c. therefore is my people led away captive, becauſe they had not knowledge, and their Nobles died with famine, and the multitude thereof dried away with thirſt, &c. Wo to you that are mighty to drink, and ſtout*

stout men in drunkenesse. Thus he,
[cap. 5. 11. 13. 22.]

Again he saith, Wo to the Crown of
Pride, to the drunkards of Ephraim, &c.
these also have been ignorant, because of
wine, and by drunkenesse have erred,
the Priest and Prophet have been igno-
rant, because of drunkenesse they are
swallowed up with wine, they have erred
in drunkenesse, they have not known him
that seeth, they have been ignorant of
judgment; for all tables are filled with
vomiting and filth, so that there was no
more place. Thus he, [cap. 28. 17,
&c.]

The Prophet Ezechiel speaking of
Jerusalem, saith: Lo, this was the ini- Ezechiel.
quity of Sodom thy sister, pride, fulness
of bread, and abundance, &c. [cap. 16.
49.]

Again, the Prophet Daniel saith, Daniel.
Baltazer the King made a great feast to
his Nobles, a thousand, and every one
drank according to his age; therefore
he commanded, being now drunk, that
the vessels of gold and silver should be
brought which Nebuchadnezzar his fa-
ther had carried away out of the Temple
in Jerusalem, that the King and his No-
bles might drink in them, and his wives
and

and Concubines, &c. in the very same hour there appeared fingers, as it were the hand of a man writing over against the Candlestick in the utter part of the wall of the Kings Palace, and the King beheld the joynts of the hand that wrote: then was the Kings face changed, and his cogitations troubled him, and the junctures of his reins were loosed, and his knees were stricken one against another, &c. the same night was Baltazar King of the Chaldees slain. Thus the text, and dreadful, [cap. 5. 1, 2. 5. 30.]

Joel.

Again, the Prophet Joel saith; *Awake you that are drunk, and weep and howl all you that drink wine in sweetness* [cap. 1. 5.]

Osee.

The Prophet Osee saith, *Fornication, wine, and drunkenness take away the heart,* [cap. 4. 11.]

St. Luke.

Our Saviour saith, *Look well to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and cares of this life,* [Luke 21. 34.]

St. Paul.

The Apostle Saint Paul saith: *Let us walk honestly, not in Banquettings and drunkenness,* [Rom. 13. 13.]

Again, *Drunkards shall not possess the Kingdome of God* [1 Cor. 6. 10.]

Saint

Saint Peter saith, *Time past* sufficeth St. Peter them that have walked in riotousnesse, desires, excesse of wine, banquettings, drinking, &c. [1 Pet. 4.3.]

To this we might adde much more, were not this most sufficient, wherefore we conclude this point with a new gambol or freakish sensual invention of feasting, banquetting, and dancing, by delivering a silver Ball; thereupon terming this excesse, *A Ball*, the supream note of riot, ingrossing all libidinous belly-curiosities and jollitie imaginable by effeminate revelling, and this in the night for a full invitation of luxurious *Baltazar*; but let them take heed, and reflect upon his hand-writing upon the wall, a favourable admonition to amend, which though it took no place in him, yet may it stand for our right good use to abandon it as most abominable and execrable in many respects too tedious for our present purpose, when it favours of nothing but sensual excesse, if not worse; take heed then I say of a worse writing, and listen a little to Saint Cyprian, saying, *Attend Virgins to a Parent (or grave Pastour) listen I beseech you, to him, both teaching and admonishing*

Of Ball banquetting.

Ball banquetting imitates luxurious *Baltazar*.

Saint Cyprian's good counsel.

Tertullians
good coun-
sel.

monishing you, give ear to him, faithfully advising you for your good and commodity. Thus he, p. 68. reflects upon *Tertullians* Fear, the foundation of Salvation; and *Abstain* (saith he) to day from things damned, to day let God see you such as he shall then find you; In the last judgment, see him above, P. 60, 64.

But must this passe thus without farther note of its source? *France* then begot it, sensuality nourished it, and to that height, that the limits of that famous dominion could not contain it; but the irruption of it is more strange, why it should fleet Westward, or to our boreal quarters rather than Eastward to the glorious Orient or Meridian of *Italy, Spain, &c.* The answer may be ready and satisfactory; First, because more religious: Secondly, the Climate not suiting such hot excesse, we, and upon the matter onely *England* must be the Hostes for this entertainment. But wo to such a Mother of Lenity, yet derive this onely from the Court and Camp, when Saint *Hierome* shall say, Potent men, noble men, and rich men, hardly believe God, and much lesse eloquent men;

St. Hierom.

all
spe
ing
rio

men; for their understanding is blinded with riches and luxury, compassed with vice, that they cannot see vertue.

Thus he. Will you say, many civil and pious persons of quality frequent it? if so, more the pity; for certainly this is the high way, not onely to lose such esteem, but also to insnare others by this ill example, and in the worst manner yet ever broached; for it is no better, as more fully hereafter in our Note of *Custom*: in the mean time, list these, who and whatsoever for ill example, too bad, not to be excused by any shuffling or cutting: [*Sancti Hieron. Tom. 5. in cap. 4. Joan. pag. 141. G. Anno 1623.*]

Persons of
quality &
esteemed
pious, no
excuse for
lenities.

CHAP. VII.

BUt, say some, Holy Scripture may Objecti-
not be taken thus literally, espe- ons of all
cially so harshly inverted against these pre-
all times and ages, even in all these cedent a-
specified ornaments & sociable meet- buses.
ings; As for *Apparel*, who more glo-
rious then those two holy women;

I

Queen

Queen Ester and Judith, for feasting, and banquetting; who more constant by distinct courses, and frequent, then holy *Jobs children*, and many others most approved; in testimony whereof for a lawfull use, witnesse our Saviours honouring it at the marriage, where he himself made particular wine for it? Also for Beauty and long Hair even in men, I remit you to *Abraham*, and *Adonias King Davids sonne*: As for the Fathers produced, and all others in opposition to this, they are to be understood in a *Rhetorical* phrase, and sometimes *Hyperbolically* expressing exesse, yet not in any sense of such a degree here urged.

The right
use of rich
orna-
ments, first
more im-
mediate to
the ho-
nour of
God.

To all this, and first in defence of holy Scripture in point of ornaments, know that God gave such riches and arts in the first place to his own honour and glory, to be worshipped as God; thus he commanded *Moses*, saying. *These are the things that you must take, Gold, Silver, Brasse, Hyacinth, (fine thred of Violet colour, and may be taken for silk) Purple, and Scarlet twice dyed, and Silk, and the hair of Goats and Rams skins dyed red, Oyle to make lights, spices for Ointment,*
and

and for incense of good savour; Onyx
 stone, and precious stones, to adorn the
 Ephod and rationale (the priests Orna-
 ment) and they shall make me a Sanctu-
 ary, and I will dwell in the midst of
 them. &c. frame an Ark of the wood
 Setim, &c. and thou shalt plate it with
 most pure gold within and without; and
 over it thou shalt make a golden Crown
 round about it, and four golden rings,
 which thou shalt put at the four corners of
 the Ark, &c. thou shalt make a pro-
 pitiatory of most pure gold, &c. Two
 Cherubims also shalt thou make of beaten
 gold; thou shalt make a Table also of the
 wood Setim, &c. and thou shalt plate it
 with most pure gold, & thou shalt make to it
 a golden ledge round about, & to the ledge
 it self a crown interpolished four fingers
 high; and upon the same another golden
 Crown: thou shalt prepare also four gol-
 den rings, and shalt put them in the four
 corners of the same Table at every foot;
 under the Crown shall the golden rings
 be that the bars may be put through them,
 and the Table may be carried; the bars
 also themselves, thou shalt make of the
 wood Setim, and shalt compasse them
 with gold to bear up the Table. Thou
 shalt prepare also Sangers, and Phials,
 I 2 Censers

The my-
stical use
of the 12
Loaves of
Proposi-
tion bread.

Censers and Goblets, wherein the Liba-
ments are to be offered of most pure gold.
And thou shalt set upon the Table Loaves
of Proposition in my sight alwayes (being
12. in number of unleavened bread, to
put the 12 Tribes in mind, that they
live wholly dependent of God, and
these to be renewed every Sabbath
day, and the old Loaves to be eaten
by the priests only) Thou shalt make
also a Candlestick of most pure beaten
gold, the shaft thereof, and the branches,
Cups, and Bowles, and Lillies proceed-
ing from the same. Six branches shall
go forth from the sides, three out of one
side, and three out of the other. Three
Cups, as it were in manner of a Nut on
every branch, and a bowl withball, and a
Lilly, and three Cups likewise of the fa-
shion of a Nut in another branch, and a
Bowl withball, and a Lilly. This shall be the
work of the six branches, that are to be
drawn forth from the shaft, & in the can-
dlestick it self shall be four Cups in man-
ner of a Nut, and at every one Bowles
and Lillies. Bowles under two branches
in three places, which together make six,
coming forth out of one shaft: both the
Bowles thereof, and the branches shall be
out of it; all the whole of most pure beaten
gold.

gold. Thou shalt make also seven Lamps, and shalt set them upon the Candlestick, to give light over against. The snuffers also, and where the snuffings also shall be put out, let them be made of most pure gold. The whole weight of the Candlestick, with the furniture thereof, shall have a Talent of most pure gold. Look and make it according to the patterne that was shewen thee in the Mount. Thus God to Moses, and then prescribes his Tabernacle, and Altar, in a most wonderfull exquisite manner. [Exod. cap. 25. &c.]

According to this also, he dictated the Priests vestments saying: Take unto thee also Aaron thy Brother, with his sons, &c. and thou shalt make a holy vesture to Aaron thy Brother for Glory, Beauty, and thou shalt speak to all the wise in heart, whom I have replenished with the spirit of wisdom, that they make Aarons vestures, wherein be being sanctified, may minister to me. And these shall be the vestments, that they shall make, Rationale, and an Ephod, &c. that they may do the function of Priesthood unto me. And they shall take Gold, and Hyacinth, and Purple, and Scarlet, twice dyed; and

Of rich Ornaments for Priests, with the mystery of them.

St. Hierom of the Jewes, Priests, and Vestments applyed to our Bishops and Priests.

twisted silk embroidered with divers colours. Thus the Text running in a most wonderfull manner, not only to expresse the Majesty of God, but conditions and qualities of his Priests, that his Doctor Saint Hierom saith: *These Vestments signify, that Bishops and Priests must have special vertues, discretion, purity of life, sincere intentions, contemplation of God, supportation of the peoples infirmities, solicitude of their good exemplar life, sound doctrine, and band of Unity.* Thus he, [Exod. cap. 28. S. Hieron. tom. 3. Epist. ad Fabiol. de vestitu Sacerdotum.

Of Priests ordinary garments,

Thus much of the habit and ornaments of Priests in performing divine offices unto God, whereas the daily and usuall habit, even of the High Priest, was farre another thing, as now in these our dayes, a strong Caveat is given Priests both for excesse and undecency, against excesse the second generall Councell at Nice, an. 781. decreeth, that all Pride, and corporall ornaments excessive, be remote from Priests daily ornaments. The like have the generall Councels of Lateran, an. 1215, Vienna an. 1311. and Trent

Trent an. 1545. that St. Gregory saith,
 Priests must labour with all their forces,
 to have the vestments of vertues inwardly,
 and to take heed they disgrace not the
 dignity of Religion outwardly; by immoderate
 Apparell. Thus he of such Priests
 as use vain & secular attire, with extravagant
 curled Hair. Others again are
 taxed for extream in sordity, and nasty
 attire, most ill be seeming their holy
 functions, for whose provision in
 this kind, holy Church exacts a Patri-
 mony of ten or twelve pounds yearly,
 of such secular Priests as are ordained,
 neither may they alienate it without
 assent of the Bishop, and this most sufficient
 with their function to live a civil Priest,
 which I note for secular Priests, as distinct
 from Monasticks and Missioners, ordained
 by other Titles. [Nican. can. 16. apud Gratianum
 21. quest. 4. C. Omnis Lateran. cap. 18.
 Vien. & Trident. Sess. 14. cap. 6. S. Greg.
 Homil. 6. ex. 40. & Marchant. tom. 2. pag.
 212. dub. 3. an. 1643.]

St. Gregory
 of Priests
 Apparel.

Next the Majesty of Emperours,
 Kings, Princes, and Potentates, as Gods
 Vicegerents upon earth, justly require
 a habit and garb of particular splendour

Of rich
 Orna-
 ments for
 Emperors,
 Kings,
 Princes,
 &c.

dour and honour; when holy Scripture shall say, *And our Lord said to Moses, behold I have appointed thee the God of Pharaoh, and Aaron thy Brother, shall be thy Prophet (Speaker, or Preacher, for Moses stammered)* in like manner, *Priests* for their functions are called *Gods*: *Thou shalt not detract from the Gods*, *Judges* also are called *Gods*: *The Master of the house shall be brought to the Gods*. Also by some holy Fathers, *Princes* are called the *strong Gods* of the earth, saith *Tirinus*. And of *Judges*, the Prophet saith: *God stood in the Assembly of Gods, and in the midst he judgeth Gods, &c.* I said *you are Gods*. This is seconded by our *Saviour* himself, saying unto the Jews: *It is written in your Law, that I said you are Gods*: And all this for their immediate power from God by his particular calling them, as he did the first *Judges* and *King Saul*, from whom all is derived; these then ought to use extraordinary garments, especially in their functions, as (I say) *Gods Vicegerents* upon earth; thus they may use *Purple, Scarlet, &c.* as above noted in *Dives*, pag. 23. mystically expressing their quality and power. And for other

other times, it may easily be conceived
 by our present *Clergy*, and *Judges*,
 even by the examples of those holy
Princesses objected, *Judith* and *Ester*, of Holy Ju-
 whom it is noted, that *Judith* washed ditb obje-
 her body, and anointed her self with Oint- ted for
 ments, and plaited the bair of her Head, rich orna-
 and put a Crown upon her Head, and cloth- ments, &c.
 ed her self with the garments of her joy-
 fulnesse, and put Pantofles on her feet, and
 took Bracelets, and Lillies, and Ear-
 lets, and Rings, and with all her Orna-
 ments she adorned her self. To whom also
 our Lord gave Beauty, because all this
 trimming did not depend of sensuality,
 but of vertue, and therefore our Lord
 amplified this Beauty on her, that she
 might appear to all mens eyes of in-
 comparable comlinesse. Thus the Text,
 [Exod. cap. 7. 1. & 4. 10. & 22. 28.
 8. & 21. 6. *Tirin.* in Psal. 46. 10. &
 Psal, 81. 1. 6. *Joan.* 10. 34. *Numb.*
 11. 14 & 1. *Reg.* 9. & 10. *Judith.*
 10. 3.]

Now if this seem to animate the va-
 nity of these dayes, there is a great
 mistake and a greater abuse: For first,
 that she had such rich ornaments, well
 she might, being noble both by Father
 and Husband; and in a decent man-
 ner,

ner, though here set out to the height
 upon her particular calling by God to
 execute his will upon *Holofernes*, and
 this as the text noteth; *Because all*
this trimming did not depend of sensua-
lity, but of vertue, that for it God am-
plified her beauty. whosoever then will
 pretend this example must give good
 assurance of the like divine calling,
 which I think few do; and fewer ever
 think of it: But for her common
 dressing, as more sutable to her quali-
 ty, the text saith; *And Judith was left*
his (Manasses) widow now three years
and six months, and in the higher part of
her house, she made her self a secret cham-
ber, in which she abode shut up with her
maids, and having clouth of hair upon
her loinos, she fasted all the dayes of her
life, but Sabbaths and New Moons (the
first day of the moneth) and the feasts
of the house of Israel, and she was of
an exceeding beautiful countenance.
 Thus the Text, that what she did be-
 fore is plain, by the expresse command
 of God, wherein she so far concurred
 that she said: *Bring to passe, Lord,*
that his pride be cut off with his own
sword. Let him (Holofernes) be caught
with the snare of his eyes in me, and
 thou

thou shalt strike him from the lips of my charity. Thus this holy noble woman, in whom note her retirement; private prayers, wearing hair-cloth and much fasting, as the attire and condition of her Widow-hood: Also her note upon the danger of her Beauty sufficient after all to retire her to her former abstruse widow-course. Now if you take one part of the example to brave it, you ought necessarily to follow the other, to be a compleat Disciple, promising true *Christian Discipline*, [*Jud. cap. 8. 4, &c. and 9. 12.*]

But notwithstanding all this glory in the attire and beauty of so princely a person, laudably, yea, religiously admitted by us, and no lesse condemned unworthily, assumed by others, unto whom they no way belong: I cannot but note one abomination rejected by this holy Princess, which she might so easily have pretended, that is, to have clad her self in mans apparel, upon some pretence or other, but it seems she had met with that text of Moses, saying: *A woman shall not be clothed with mans apparel; neither shall man use womans apparel, for he is abominable before God that doth these*

The abomination of women assuming mans apparel, and the contrary.

things.

things. Thus he ; If thus, then , how come we so bold in these times ; I mean not for some lawful urgent necessity, to avoid a greater eminent danger ; but to live in it some time, and to wicked ends, yea perchance known and permitted ? [Deut.c.22.5.]

Q. Esther
objected
for beauty
& rich attire.

That Queen Esther is lookt upon for that, the text saith : *She was exceeding fair, and of incredible Beauty, she seemed to all mens eyes gracious and amiable, &c. in the third day she laid away the garments which she (ordinarily) wore, and was cloathed in her glory, and when she glistered in royal apparel, and had invocated God the Ruler and Saviour of all, she took two waiting-maids, &c. whereof one followed her bearing up her garments trailing on the ground.* Thus the text highly imbraced by these times, and most egregiously abused, when she being a Queen and to a Heathen, she could do no lesse, and well ; yet how displeasing to her own nature and will, let her speak her self, saying : *O Lord, thou knowest my necessity, that I abhor the sign of my pride and glory which is upon my head in the dayes of my ostentation, and detest it as the cloth of a woman in her monethly*

monethly flowers; and were it not in the dayes of my silence. Thus she, for saith the text, she sought not womens ornaments, but whatsoever Egeus the Eunuch, the keeper of the Virgins would, those things he gave her to her adorning. Thus the Text, and most sufficient to our purpose [cap. 2. 15. and 15. 4, &c. and 2. 16. and 14. 16.]

Let all then be rightly poised in these two Ladies, and there will be little left to the prodigals of these times more then deep confusion. And for Custome in these to follow the fashion, or better be out of the world; It is most true, better be out of the world in Heaven, then in the fashion to Hell, when our Saviour shall say: *How narrow (hard to unwilling minds) is the gate, and straight (regular to curb sensural appetites) is the way that leadeth to life, and few there are that find it, (by practice, though easie) Also, many are called, (to Christianity) but few elected (out of the common custome and fashion for Heaven)* [Matth. 7. 14. and 20. 16.]

But a little to inform you of Custome and Fashion; it is true, they are very anciently founded even in our first

Of following the
Custome
& Fashion

first Parents *Adam* and *Eve* by their transgression, but there was a command and rule went before this, both to prevent and reform extravagancies, especially drawn to Custom and Fashion; yet true it is, old Customs are best, and the steps of our forefathers to be insisted upon, but how? as approved and authentically practised, wherein to omit many texts and examples of the old Scripture, when this one of the new may suffice; Tell the Church, and if he will not hear the Church, let him be unto thee as a Heathen and a Publican; you will say this is only for matters of Faith: True it is, and Religion also to live correspondent, or Faith (saith Saint James) will not avail; for slight the Discipline of Religion, and it will not be long before Religion itself passe into the same predicament; true Faith then ought to make a Civil Christian, even in familiar attire and conversation, by this very text immediately preceding: If thy brother shall offend thee (scandalously) go and rebuke him between thee and him alone; at least by good advice, wherefore recourse then must be made to the Church in her Pastors, who

if not listened unto, the *Apostles* close may suffice: If any seem contentions, we have no such custome, nor the Church of God. This then must be the square to level all *Customes* and *Fashions*, with a Note that Saint Paul and the Church of God are not distinct; Two, in point of government, but first brings himself with others, whom he seconds by the whole Church, a Rule worth noting for all points of true Religion and Religious Disciplins.

Again, *Fashion* and *Custome* (at least with civil Christians) have an Epithet of Decency to stave off Lenity, Prodigality, and fantastical flashes, not truly to be discerned and reduced to a right understanding, but by this Rule here delivered most sufficient to cancel and rinch the Spanish pride in painting, howsoever permitted, as God doth sinners, yet never approved by any true Prelate or grave Pastour, Of Vices more proper to several Nations, no more then their as deeply noted carnal Luxury; the *Italians* bloody revengeful nature, the *Germans* and *Dutchmens* drunkenness, that some stick not to stile it, *Sancta Ebrietas* holy drunkenness; when if never so deadly foes, if they do but tipple together

gether to be drunk, they are presently friends : Also at their Festival meetings, they take it for an obligation to make their friends drunk, otherwise they will never see them more : and this from their own mouths. The *French* exorbitant prodigality in apparel, dressings, &c. and finally, the *Grecians* fornication, usury, &c. by *custome* made no sin, as I have it at hand to shew, and now all or most part ingrossed by miserable *England*, though sometime for a true professor of all vertue, stiled, *The Dowry of the blessed Virgin Mary, Mother of God*; until brazen-fac'd *Heretic* thus overwhelmed it. But why doth not God exemplarily punish these? in some he hath, others he spares to amend, as before the Flood he gave 120 years to correct their lives, so that all is still to be noted for a most merciful permission unto amendment, no approbation to continuance : Take heed then of *Customs* and *Fashion* in themselves, directing their full course to the *Broad way*, whose Precipice you cannot be ignorant of; reflect then upon old *Tertulian*, saying : *Whether are Christians to walk*

walk according to the tract of Gentiles (and Hereticks) or the pleasure of God? pag. 27. reflect upon the Apostle, not only his *Customs* here a little before, but also where he saith, *Do I seek to please men? if I should please men, I should not be the servant of Christ.* Let us hear no more then of Custom and Fashion farther then hand in hand with the Apostles [Matth. 18, 17, 15. and 1 Cor. 11. 16. and Galat. 1. 10.]

CHAP. VIII.

AS for Feasting and banqueting, it may passe in a rational measure; Feasting then by the example of *Abraham*, of whom it is said: *And Abraham made a great Feast in the day of his Isaac's weaning*; is commendable, and not without just cause, to invite all his kindred and friends, to express their joy at so miraculous a birth; but to omit much of this religious feasting in the Old Testament, our Saviour is feasted by Saint Matthew, then a *Publican*, or *Usurer*, and at a great feast saith the Text, not intended by our

The right use of Feasting, and meritorious,

K Saviour

Saviour simply to feast, but to document such sinners, when the Text saith: *And there was a great multitude of Publicans, and others sitting at the Table with them; and their Pharises and Scribes murmured, saying to his disciples: why doe you eat and drink with Publicans and sinners? And Jesus answered: They that are whole need not the Physician, but they that are ill at ease, I come not to call the just, but sinners to penance.* Thus he, and I hope little to the purpose of these times, especially when he shall say: *When thou makest a feast, call the poor, feeble, lame, and blind, and thou shalt be blessed, because they have not to recompence thee, for recompence shall be made thee in the Resurrection of the just.* Thus he, intimating that all other feasts are made for private interest, as most plain by the very precedent words, saying: *When thou makest a dinner or Supper, call not thy friends, nor thy Brethren, nor Kinsemen, nor thy neighbours that are rich, lest perhaps they also invite thee again, and recompense be made thee,* Thus our Saviour, yet not that we should never invite such, but not to such an end of private

vate interest farther, then to continue love and charity with correspondent friendship, and not to neglect the poor. [*Genes.* 21. 8. *Luc.* 5. 29. & 14. 13.]

That our *Saviour* is said to turn water into wine at a Marriage, and consequently a supposed feast it was for three causes; *First* to honour Marriage by his presence, a sufficient approbation of it against the succeeding *Hereticks, Tatians, and Enoratites*, say *Saint Austin, Guthymius, and Saint Bede*. Also, for the *Spouse or Bridegroom* probably supposed to be his *Cosin St. John Evangelist*, saith *Tirinus*; and in want of wine, when the Text saith: *And the wine failing, the Mother of Jesus saith unto him, they have no wine*; A motive sufficient, and not to supply the worst wine. *Secondly*, to teach us humbly, not to despise our poor kindred. *Thirdly*, to take this occasion to shew a Miracle for the common good, saith *Saint Cyril of Alexandria*, [*Johan.* 2. 1, & c.]

Neither do we abhorre feasts, moderately and civilly used, to nourish charity and civill recreative correspondence, but the riot and abuse of

it in former times punished with death, when the Law of *Moses* runs thus. *This our sonne is froward and stubborn, he contemneth to hear our admonitions, he giveth himself to commessation, to riot and banquettings: the people of the City shall stone him, and he shall dye.* Saint Peter also, speaking of Hereticks, saith: *They flow in delicacies, in their feasting rioting.* This is that *Job* feared in his sons and made him to pray for them. What prayers then need we now? it were well the Rule of that great King of the *Assyrians*, *Ahasuerus*, were observed, when he made a feast for his Nobles 180 dayes, and seven dayes for the people of the City, placing his Princes over every Table, that none should be pressed to eat or drink more then he freely would. [*Deutr. 21. 20. & 2 Pet. 2. 13. Job cap. 1. Ester cap. 1. 1. ad 9.*]

King *Ahasuerus* his great care that none should abuse themselves by excess, at his great feast.

The effect of long Hair and Beauty in *Absalom*, and *Adonias*.

As for Beauty and long Hair, especially exemplified in *Absalom* and *Adonias* the most remarkable of any, it avayles little, yet gives an ill note when so trayterous to their holy Father King *David*, that *Absalom* was hung by the Hair of his Head, and cause of his death, wherein note that the Text saith: *When he poled his hair*

(once

(once every year, because his bush did burden him) he weighed the Hair of his Head at two hundred sicles, of the common weight, that is (as Expositors will have it) worth two hundred two shillings, or half Crowns the value of a Sicle, which his servants made of that fine yellow Hair infinitely desired by curious Ladyes: but you see the end of it; yet then, may some say; if long Hair, especially in men, be so odious, how comes our Saviour to be alwayes expressed in long Hair? To this I answer, That in this our Saviour seems to comply with the Nazarites, a kind of Religious profession to wear such long Hair, yet not that he was under any such vow, as *Tirinus* sheweth, but that he did this as then the best example in this point, and so continued for some time to bury the old Law in peace with honour, wherefore Saint Paul being a Nazarite by vow, and becoming a Christian, did after some time cut his Hair, that the Text saith: *He had his hair shorne, for he had a vow*: That now he saith: *Doth not nature it selfe teach that a man indeed, if he nourish his Hair, it is an ignominy to him, but if a woman nourish her Hair, it is a glory to*

The value
of Absa-
loms Hair
every year

Of our Sa-
viour ex-
pressed in
long Hair.

ber, because Hair is given her for a veile, that now he concludes : if any man seem contentious, we have no such Custom, nor the Church of God. Thus he upon this very point. Yet see *Tirinus* upon it, and you may be better satisfied; as a most effeminate sign for a man to wear extravagant long Hair, [2 Reg. 14. 26. & 18. 9. *Tirin.* in cap. 14. & in cap. 2. *Matth.* v. 22. & *Acts* 18. 18. & 1 Cor. 11, 14. & c. & *Tirin.* in 1 Cor. 11. 16.]

St. Hierom
of long
Hair in
Priests.

Saint Hierom saith : * Our Lord will that Priests have their Hair of Sanctification (befitting Priests) perpetual, and that their Heads be covered, not with any exteriour vayle, but with their own natural Hair, not for an ornament and luxury, but decency, Thus he, plainly expressing a decent limit in this Hair. [in *Ezech.* cap. 44. pag. 477. tom. 4. F. fine.]

Ezechiel.

Whereas the Prophet Ezechiel saith of Priests in his time. They shall not shave their Head, nor nourish their Hair, but poling, they shall pole their Heads;

St. Hierom.

Saint Hierom saith : Here it is plainly demonstrated, that we ought not to have our Heads shaven, as the Priests and worshippers of *Isidis* and *Seraphis* (Egyptian

tian Gods) were in honour of them, nor yet let the Hair hang long, proper onely to luxurious barbarous persons and souldiers, but that a decent habit of Priests may be shewen by the face. Thus he [Tom. 4. in cap. 44. v. 20. Ezech. pag. 476. C. an. 1623.]

But what do we here trouble our selves with *Priests* only, when the *Apostles* discourse is to all, that those manifold mysteries pertain nothing to us under the new law of grace, wherefore we must cast our eyes more particularly upon *Christ* and his *Apostles*, with his *Catholick Church*, as before.

Now for *Adonias*, of admirable *Beauty*, he was put to death by *Solomon* for desiring his Fathers wife after his death? and thus ran the exorbitancy of *Beauty*, whereof you have heard much, and more yet shall, that it is, not to take pleasure in it, but to fear it.

But then, may some say: to what end then did God create so curious an aspect as *Beauty*, more precious then the most artificiall parcel guilt? only to be presently violated? it is not credible; Also so many *Dainties*, *Curiosities*, *Riches*, &c. To the first, of *Beauty* I leave it to my Authours, not

Why God created Beauty, all curiosities, &c.

only *Tertullian*, but *Saint Cyprian*, with all the rest, though for Gods end in it, I think it very little different from our *Grand Mother Eves Beautiful forbidden fruit*, not only for an enticing *Beauty* to try our obedience to *God*, but of as admirable a gust to our cost, *as you have heard, howsoever created only for a religious Act, to shew what we ought to do for *God*, abandon all rather then offend him, which here was easy enough, and in a poor matter for the liberty they had to eat of all other fruit in that *Garden of pleasure*, he gave his Precept only to try our obedience, as *God tempted Abraham*; that is, tryed his obedience in sacrificing his son *Isaac*, not tempting to ill, but vertue; for, saith *Saint James*; *God is no tempter of ill*. So here, in the creation of things, and all dainties for man, and permitting the *Devill* to expose them to ill, *God* (I say) permitteth it for our triall unto vertue, with an assurance of his grace alwayes, ready to assist our true cooperating will, that the *Apostle* saith: *Let us goe with confidence to the Throne of Grace, that we may obtain mercy, and find grace, in seasonable ayd.*

Saint

St. Paul.

Saint James also saith: *Approach unto St. James: God, and he will approach unto you: St. John also: Behold I stand at the door St. John, and knock, if any man shall hear my voyce, and open to me the gate, I will enter into him, and will suppe with him, and be with me.* This then may suffice to excuse God, and accuse our selves. [Genes. 22. 1. Jacob. 1. 13. Hebr. 4. 16. Jacob. 4. 8. Apoc. 3. 20.]

Here then you see how highly we are animated to vertue, not to violate it by presumption, especially in *Corrupt Custom*; a true concurrence is only required, which is twofold, by *fighting & flying*; fighting with our selves inwardly, & flying from hostile enemies outwardly, thus we shall carefully observe that sacred Counsell: *Be ye simple as Doves, but wise as Serpents.* Here then to our present enemy, and most fierce, *Beauty*; the most ready way to beat her down, and be absolutely free from all her tyranny, is to fly from her as a most poysoned *May-flower* out of season, and for the point of *Luxury*, urged by *Tertullian*, and *Saint Cyprian*, as the proper effect of *Beauty*; and such antick dressings, I leave it to a more serious reflection, by such as thirst after them, whether

The infinite danger of Beauty in its nature,

Poor Clo-
res cut off
their No-
ses, to de-
form their
Beauty.

Why God
permits
Heresies,
&c.

whether true or no; the danger then of *Beauty*, I close with that admirable history of poor *Clores*, Religious of the holy Order of Saint *Francis* in the holy Land of *Palestine*, who when the *Turks* assaulted their *Monastery* being well informed of their brutish natures, and themselves fair and handsome; they cut off their own *Noses* to preserve their *Virginity*, which so incensed these barbarous animals, that they killed every one of them, sending their *Soules Martyrs* to Heaven: witnesse [*Quaresimius tom. 2. de Terra Sancta, lib. 7. cap. 6. & 7. pag. 897, 898. Anno 1639.*]

Finally then, that God creates and permits many actions of man by the instigation of the *Devill* for the resolution of Vertue, witnesse first our *Saviour* himself, saying: *It is necessary there be scandals, but woe to that man by whom scandall cometh*: His *Apostle* also saith: *It is necessary that there be Heresies*; Not to embrace them for liberty, but refrain them in testimony of our *Loyalty* to truth, as his immediate succeeding words plainly import: *That they also which are approved, may be made manifest among you.* Thus he,
and

and thus is *Beauty*, not to be adored,
 but humbled, rich clothes, ornaments,
 &c. and riches it self to be well guar-
 ded, as my grave Authours, *Tertul-
 lian*, *Saint Cyprian*, &c. have made
 manifest, and so clear in the abuse of
 them, that not to blush at these trans-
 gressions, I may very well usurp that
 of the Prophet *Jeremy*, saying: *Thou* Impuden-
cy not to
leave ex-
cessive
Fashions.
Job.
hast a Harlots face, and knowest not how
to blush; and yet not so strange in our
 dayes, when holy *Job* shall say: *Some*
are so wicked, that they drink iniquity
like water, (most precious in those
 parts) Notwithstanding saith *Saint*
Hierom: *If bashfulness follow the fault,* Hope of
amend-
ment of
life.
there is great hope of salvation, God
 grant it then with amendment. [*Mat. St. Hierom.*
18. 7. & 1 Cor. 11. 19. Jerem. 3. 3.
Job. 15. 16. S. Hieron. tom. 4, lib. 2. in
Ezech. 3. pag. 348. D. fine Anno
1623.]

CHAP. IX.

The offence of these vanities.

Affected venial sins run the high roade to Mortal.

S. Clement.

But some, yet not so easily reduced from these praying humours; Thrust in a *Query*, what sin it is, whether *Mortall*, to follow the *Fashion* or not? if not, why should any busie spirit molest it self so impertinently?

I answer to the *Mortall* condition of it in the height by what you have heard, no rationall man can deny it; and for the diminutive degree, *Only Venial*, so affected, *deliberately* professed, and *cordially* embraced, it cannot be lesse then the high roade to *Mortal*, when holy Scripture shall say; *He that loveth danger, shall perish therein.* Again: *He that toucheth pitch shall be defiled therewith,* (mortally as the next words intimate) *He that communicateth with the proud, shall put on Pride* (mortall as thus noted) Here then let us a little convene our grave *Authours*, and holy *Fathers*; as first, *Saint Clement* makes excessive *Apparell* and *Ornaments*, a plain cause of *Adultery*:

tery: A sin sufficiently known for
Mortall. Tertullian saith, That the *Tertullian.*
 servants of God and the Devill are
 distinguished by Apparell, pag. 27.
 Then to wear some Apparell for some
 persons, is *Mortall*, and by whom to
 be censured: but *Saint Peter*, and *St.*
Paul, in their *Successours*, as properly a
 deep case of *Conscience*? *Rich* attire in
 some is cursed, as a particular note of
 a *Harlot*, pag. 28. This I take to be
Mortal. An objection answered with
 a strict obligation of good example,
 pag. 28. The *Circumstances* of this imply
 it *Mortal*, to neglect it. Again, The
Devill is Authour of new *Fashions*, pag.
 59. This I understand, when done
 without just cause, especially as now
 meerly out of *Pride*, for the most part
mortal; and none without sin, where-
 in chastity consists; and how lost by imi-
 tating *Heathens* and *Hereticks* trim-
 ming and decking the Body, pag. 59.
 Often *Mortal*, and never without sin.
Beauty naturally invites to wicked
 sensuality, pag. 60. witnesse our *Mo-*
ther Eve, with too many of her chil-
 dren dipt by it in *mortal* sin, and
 where they scape best, nothing gotten
 for the *Soul* without cashiring it. Na-
 tural

tural Beauty is to be suppressed, much more Artificiall, pag. 61. woe then to such as nourish it. *The proper use of Beauty is Luxury; with an answer to a Plea for Beauty*, pag. 61. Therefore most dangerous in all, not married. *The impudent sin of painting and fixing black Patches upon the place.* pag. 63. if impudent, not easily excused from mortall sin. *The Devill is Author of Painting and Patching faces.* pag. 62. Take heed of a Master who will not sleep, untill he bite, and have his ends in a deep measure; *Painting, and Patching the face, unworthy the name of a Christian*, pag. 63. This sounds *Mortall*; colouring the hair is most abominable, pag. 63. This phrase (*most abominable*) sounds it *Mortall* in a vulgar sense, at least scandalous in a high degree, neither do I see how the modern powdring of *Hair* can be here excused from any lesse, as also you may note our Reverend Father *Marchant*, pag. 50. The vanity of extravagant *Hair* is a sin, so censured by grave Authours and Pastours, pag. 63. A note then may passe upon *Tertulians* very words saying: *I see some dresse their Hair with Saffron, thus they*

A note upon powdring Hair.

now

now carry their *Hair* naughtily and
 wickedly fancying a fiery *Head*, that
 what defiles, they take for an ornament,
 &c. what comelineſſe is there with inju-
 ry? what *Beauty* with uncleanneſſe?
 ſhall a *Chriſtian* woman caſt *Saffron* up-
 on her *Head*? Thus he, and in a high
 expreſſion of ſin, thus to powder the
Hair: eaſily underſtood by all conſci-
 entious perſons; may we then a little
 compare it with our preſent pow-
 dring the *Hair* white; *White* like
Millars, or *Meal-men*, even to a naſty
 ſoyling their clothes. But it's wholeſom
 for the *Head*, by drying up the ſweat,
 and cleaning the *Hair*, A miſerable,
 weak, yea ſilly, *Plea*, when firſt to
 cleanſe the *Hair*, the quite contrary
 is moſt apparent, for this *Powder*, is
 thus powdered commonly in the morn-
 ing before any ſweat be ſtirring, and
 entertained after, both *Hair* and *Head*
 are far better accommodated by a
 fair cloth, then ſuch powder, or let
hair be more modeſt, eſpecially in men,
 and the ſweat will not be great, when
 I take not ſuch as uſe it to labour
 ſo hard, and women leaſt of all. But
 for *Powder*, upon a ſweaty *Head*, if not
 more diligently taken off, then prodi-
 gally

gally cast on , the *Head* will quickly become a *Dung-hill* , or scurf of infirmity. Listen then a little to *Tertul-lian* , and other grave Fathers by us noted for a filthy , yea wicked thing, thus to besmear the *Head* with *Powder*, and be content with a more civill note; if the perfume of it please , or serve to stave off ill sentes , order it in a more rationall modest way, the worst I wish you , better then deceitful excuses , *Clemens Alexandrinus* , ut *infra*.

St. Cyprian. As for Saint Cyprian, his more particular notes are : *Against excesse in Apparell* ; *against powdring of Hair*, *Painting*, *Black Patches* , pag. 30. &c. As most abominable , and deep sins. *What it is to be a modest Virgin*; *Against curled Hair and excessive dressings* pag. 32. As great sins. *The Apostles against excesse in Apparell*; And strict, not without sin. Women in their Apparell, and Ornaments , are to be regulated by Ecclesiasticall discipline, pag. 32. This Rule is to be looked upon , and from whom, but Ecclesiasticall persons; grave Pastours ? *The danger of prodigall dressing the Hair, seems mortal*; pag. 33. *The right use of Riches with the abuse*,

pag. 33. worthily to benoted for the circumstance of deep sin in them both. *Ecceſſe of Apparell and Ornaments, out of their degree become none but Harlots; Modest Virgins ought to avoyd scandalous attire, pag. 34. Against curled Hair, Painting, and Patching the face, &c. pag. 64. All ſounding Mortall. No beauty ought to be eſteemed, pag. 64, 65. Of Pendants in the ears invented by the Devill; Not without ſin, and to be feared in many circumſtances, Mortall, ſufficient to abhorre it; Against black Patches, and Painting the face, alſo colouring the Hair, pag. 65. As great ſins. The wrath of God provoked by Painting and black Patches in the face, pag. 56. This cannot be leſſe then Mortall. To colour the Hair is a ſin, The puniſhment of painting the face, pag. 66, 67. moſt notable: A note for married women not to flatter themſelves in exceſſe of attire, under pretence of pleaſing their Huſbands; Painted Virgins not to be numbred amongſt Virgins, p. 67. then certainly, this cannot be leſſe then Mortall. Of preſumption upon Cuſtome moſt dangerous, pag. 67. Against Pendants in the Ears, gold chains, precious ſtones, coloured hair, and fantaſti-*

call shooes, pag. 68. As *Mortall*. The *De-vill* paints faces, pag. 69. Then take heed of a *mortall* stamp against black Patches in the face, pag. 69. above declared *mortall*. Thus Saint *Cyprian*.

Clemens Alexandrinus.

Clemens Alexandrinus thinks excess in Apparel to be worse then *Drunkenness*; then certainly *Mortall*, at least frequently. pag. 29.

S. Ambrose.

Saint *Ambrose* makes excess in Apparel worse then *Adultery*, with a note against *Pendants* in the Ears; as *Mortall*, pag. 36.

S. Hierom.

Saint *Hierom* relates a strange punishment of a married woman with death for *Pride* in *Apparell*. Of *Vanity* as *Mortall*, and particularly in *Apparel*; Of *Pride* in clothes, as *Mortall*. pag. 37, 38.

S. Chrysostom.

Saint *Chrysostome* compareth excess in Apparel to *Murder*; then certainly *Mortal*. Again: He threatens extreme revenge for alluring dressings; this sounds no lesse. The vanity and vain glory of *Apparel* is to be trembled at, take heed then of a *Mortal* fit. He holds it impossible to have a care of the *Soul*, where *Beauty* and ornaments reign; then certainly *Mortal* in a high degree. He makes it an *Antique* going to

to Church to pray in excessive Apparel and ornaments; this is too easily traced for Mortal. Again: To Prodigals and vain fashions in Apparell and ornaments, he designeth Hell. Take heed of such Legacies. No Almes can excuse living in excesse of Apparel; how then excused from a Mortal condition? pag. 39. &c.

Saint *Austine*, of excesse in Apparel and Ornaments, as Mortal. Married women ought to adorne themselves with due respect unto Religion; upon pain of scandal; sin sufficient. *Wives* may not Paint to please their Husbands, at least in publick; for saith he, All Painting the face, and curling the Hair, is execrable, even in married persons; Note this as Mortal. p. 43, &c.

Saint *Gregory* saith: Let no man think sin to be wanting in luxury and excesse in Apparell. And this as Mortal by his whole discourse. And so we close with Sir *Thomas Moores* reward for such Transgressours, that if they have not Hell for their paines, they have great injury done them, as against divine justice, pag. 44, 45. and thus we think the malice of such fantastical humours sufficiently declared

Holy Fathers defended to our purpose.

as highly *Mortall*; and the least, at least so affected, in the broad *Rhode* to *Mortall*, which may suffice our purpose, that grave *Authours*, and holy *Fathers* are not simply *Rhetoricall*, much lesse *Hyperbolicall*, not to maintain what they say, howsoever expressed in full terms of high disgust, and in so plain a *Catechisticall* way to such persons, that no vulgar understanding can take it otherwise.

CHAP. X.

Of building fair Houses, &c.

HERE my grave Authour, the Reverend Father Marchant addes building of houses with their ornaments, which for brevities sake I omit, and the rather for that they are easily squared, by what you have heard of such as are to inhabit them; but the use of them is more strong, and more exorbitant, when Noble men in their attendants and officers, will imitate *Princes, Kings, and Emperours*, and the *Gentry, Noble-men*, most profusely and prodigally, that what can they expect, but

but to be so list'd for companions with the rich Glutton ?

Now all that we have said hath an *Of Game-*
hand-maid or attendant as bad as all, ing.
and this by Gaming, and other pleasures too frequent, pretended for simple recreation, when nothing lesse is intended ; wherefore to understand it truly, we are to conceive it with six branches ; three straight up beholding the Sun boldly in the face for lawful ; and other three hanging down most perversly, as daunted at the presence of the *Sun* for their corrupt guilty nature : The three first are for health, friendship, and civil recreation : The other three are unlawful, purely for gain, cheating, and horrible sins attending it, which well deserve a little scanning ; and first, their good fruit.

Health then may require much, *Lawful*
and est-soon at unseasonable times *Gaming.*
and hours : *Friendship* hath its limits and civil recreation more limited, that all squared prudently with good example, often prove meritorious.

But for the other Three ; and first, *Gaming*, it being no approved profession for man to live by the *Gain*, *pure-* *Unlawful*
Gaming.

Clergy-
men pro-
hibited to
any game

Lay-men
prohibited
upon pain
of excom-
municati-
on.

It is a sin
to play
purely for
money or
gain.

ly so intended cannot be admitted
and first for this offence in *Clergy-men*
the *Apostles* in their Canons say, *A Bi-*
shop, Priest, or Deacon following (fre-
quently with scandal) *dice and drunk-*
ennesse, either let them leave, or be con-
demned (deprived Communion.) *A*
Sub-Deacon, Lecter, or Singar doing
such things, let him either leave, or be de-
prived Communion, and also a Lay-man:
Thus they: whereupon the old *Spanish*
Council of Eliberis, an. 305. decreed the
same, that all such play with dice is
forbidden, both by the *Civil Law*
and *Canon*, as Bishops and Priests are
forbidden, upon pain of deposition
from their Functions, and other in-
feriour *Clergy*, upon pain of *excom-*
munication and *mortal* in *Clergy-men*,
if they play long, and with scandal,
yea, and unlawful in all purely for
gain, though but for a penny, and the
sin increased, according to the quali-
ty of the *Play*, that being thus unlaw-
fully purloined against all law and
conscience, it ought justly to be *re-*
stored, and to the poor for a punish-
ment to both loser and winner for a
future reformation, [*Cant. Apost. Can.*
42.43. *Marchant, tom. 3. p. 41, 42. Sect.*

No-

Notandum, anno 1650. Lessius. de Ludo,
p. 283. N. 4. and 284. N. 5.

And for the second point by *Cheat-Of cheating*
ing, I give it a particular place by it *ing and*
self, as the sink of *Play*, no better *false play.*
then plain robbery, or in some respects
worse.

That horrible finnes attend unjust *Of sins at-*
Play, is manifest in many respects, that *tending*
Pelagius Alvarus, a Spaniard, of the *false play.*
holy order of *S. Francis*, and *Bishop* in
Portugal, anno 1320. numbers seven-
teen distinct sins, which for the ease of
more vulgar capacities, we may reduce
to four: As losse of time, losse of
goods, and, in some, great states to ur-
ter ruine; *Then unjust* gain against all
laws and conscience, only braved out
by ill *custome*, *Harbinger of Hell*: All
unjust procuring means to follow it,
and particularly by inducing others to
it. *Then Searing, Blaspheming, &c.*
also often brawls and deep quarrels e-
ven to the shedding of blood and
life.

Again, gluttony and drunkenness
often thrust in for a great share, and
no unjust *Play* without some of these, *Common*
that *Dicers* are noted to be declared *Dicers d.*
infamous by divers Lawes; and most *clared b.*
de-famous.

St. Cyprian
of Dicing.

deservedly when a grave *Author* linkt
with Saint Cyprian, in an approved
Tract of Dicers, shall say, Dicing-
hands are accustomed to sensual desires,
that is, Dicing-tables, the Devils hunt-
ing-staff, or Boar-spear, an incurable
wound: I call it a Dicing-table for the
Devils presence in it, I call it a Dicing-
table for the madnesse there, fury, per-
jury at sale, and imperious serpentine
discourse, &c. O spiteful, lazy, and
slothful wickednesse of Dicers: O cruel
band armed to its own danger, when it
ignominiously scatters paternal fortunes
and riches gotten by the sweat of Ance-
stors, &c. then after much to this
purpose, he saith: Dice are hated by
the law, dice are followed with an igno-
ble crime, dice run with a full Channel
of wickednesse, supplanting friends, con-
suming all, &c. Then after much to
this purpose he sheweth how dice were
first invented by a *Scholar*, the Devil
inciting him to it, and so far as to
have his picture drawn with his name
in a Table of Dice before him, and
this elevated in an high place to be a-
dored, and in time sacrificed unto, as
to a God by all that would professe
this Art; which (saith my Author) be-
comes

The Devil
invented
Dice, and
how.

comes not a Christian; that whosoever is Dicing be-
 a dicer, ought not to professe himself a comes not
 Christian, but an Heathen. Certainly a Christi-
 (saith he) what strange madnesse is it an.
 in Christian Dicers, to rage, to fret, to
 fume, swear, and forswear in most savage
 language, and by a black fume raised by
 the Devil, to lay violent hands on each
 other, to curse, to ban themselves to the
 Devil, &c. O execrable art, hateful to
 all that affect it, poison to all estates, in-
 cendiary of peace, bane of charity, A-
 bysse of sin.

Again, if (Christian) thou art a dicer,
 thou art an enemy to thy self and thy in-
 heritance: Whosoever thou art, cease
 thou miserable wretch from such mad-
 nesse; what doest thou thus voluntarily
 precipitate thy self into the snare of
 death with the Devil, &c. Why doest thou
 offend, by praising thy enemy for favours,
 when necessarily thou shalt be punished
 with him? be rather no dicer, but a
 Christian, &c. cease from those thy out-
 ragious manners, curb thy head-long
 wickednesse; play with Christ, play with
 the poor to redeem thy sins by almes and
 prayers. Play not at Dice, where the
 play is so hurtful, and crime mortal, cut
 off thy hand from dice, avert thy heart
 from

from it; cast off the cloud of the enemy from thy eyes, and purifie thy hands from the sacrifices of the Devil, drive from thee those furious manners; be patient, and a Christian, be just and provident to thyself and life in thy works; fly the Devil persecuting, fly dice, the enemy of thy estate, study wisdom, listen to the admonitions of the Gospel, extend pure hands to Christ, that thou maiest merit our Lord, cast no eye upon dice. *Amen.*

Thus he, and so much of Gaming, not that Dice may not be civilly used, but how apt and deeply abused is too frequently experienced, that this seems more particularly censured by laws, then any other Gaming. [*Marchant. ib. P. 42. Author de Aleatoribus inter opera Sancti Cypriani, N. 24, &c.*]

Of Dancing.

Other pretended Recreations are chalenged in Dancing, Stage playes, Hors-racing, and Cocking, all lawful, lawfully used. And for Dancing, that in it self is a civil and lawful recreation, as an expression of joy very approved, may not be denied, when abundantly testified both by holy Scripture and Canonical antiquity, yet

of

of that nature in many respects, that as much care must be had of the abuse of it, as in drinking too much good wine, a hard task for some.

Stage-playes, as far as they repre- Of *Stage*
sent onely pious and civil incitements playes,
to vertue, may passe for lawful, but
otherwise it is frequently a mortal sin
to be present at them, and the *Actors*
infamous, by the Lawes of the pri-
mitive Church, [*March. ib.*]

As for *Hors-racing* and *Cocking*, the Of *Hors-*
excessive prodigal charge and expence racing and
is sufficient to condemn it for most a- Cocking.
bominable, abstracting from the sequel
of unlawful gaming and other *Appen-*
dixes, that here I conclude them all
with Saint *Gregory*, who calls excessive
play and sporting. *Foolish mirth, the* St. *Gregory*
daughter of Gluttony, and mother of I- of exces-
dolatry. Thus he too true for the five play
sway it carries unto all riot and scan- and sport-
dal, [*Lib. 31. cap. 31. Moral.*] ing.

But which augments this irregular- Of sports
rity, and not a little, is, that these in the *Lent*
sports and recreations, particularly
Hors-racing and *Cocking* are too fre-
quently practised in the holy time of
Lent, so religiously observed in pri-
mitive times, that the Emperour *The-*
odosius

Lent most *odesius* the elder, anno 389. forbade the religiously examination of all criminal causes in observed the Lent, and particularly any executions of death, because it was a time in primitive times, to free *Souls* from punishments by devotion, that the people might attend more seriously to their Redemption. [Baron. tom. 4. Anno 380. Pag. 417. and Anno 389. Page 607. A. Anno 1608.]

Lent ordained for recollection, satisfaction, and devotion. Also Holy Church to second this to be a time of particular recollection and devotion; the first of all gives us holy *Ashes*, to put us in mind what we are, and what to expect, to return again unto dust. Also the time of Lent is called a time of *Penance*, by the example of our Saviour and his Apostles, the sole motive of the Churches promulgating it to all true believers, with this admonition in the first Sunday of it. According to the ancient custom, let us keep this Fast of fourty days. The Law and Prophets first gave it; then Christ the King of all, and creator of times consecrated it. Let us use then more sparingly words, meat and drink, sleep, and recreations, and be more strict in observing them. Thus the Church.

But

But what, may some say, Must all keep this? that cannot be; wherefore it is only for *Church-men* and *Religious*: I answer, that as the *Lent* it self is proposed to all, and so strictly, that, saith great Saint *Austine*, *He that keepeth it not, is not esteemed a Catholick*; except justly dispensed withall, even so is all this observance proposed to all, every one in his degree; *Religious*, strictly; *Clergy*, regularly; and the *Laity*, piously; to pray more, fast more, and watch more in devout reading and good exercises then at other times, and so to abstain from all dancing, gaming, and sports, as most irregular, by what is said: also all visits are forbidden, except just cause dispense, and most rational duely reflected upon; will you urge what sin it is to violate and infringe any of these, that if not mortal, you know what you have to do? if so, I know what will quickly follow, that such will not long be strangers to mortal sin.

How Lent
is to be
kept by
all.

Again, in token of farther observance, the Church forbids all publick *Marriages*, and in primitive times married people abstained from conjugal

jugal duties, at least certain dayes, and alwayes when they received the holy *Communion* of the sacred *Eucharist* which is not wholly neglected, and all insinuating the reverence of the time, howsoever now vulgarly slighted.

A scandal
noted in
transgres-
sing Sun-
dayes.

Here also I cannot but note a general murmur, yea, scandal by many, and of Note, who all *Sundayes*, presently after dinner fall to Cards all the afternoon, until night, as if Praying were Canonically turned to *Playing*, when for my part I think it as great a transgression before three of the clock (the common hour of *Even-song*) as to violate any time of the *Lent* under precept, when so grossly scandalous, that even *Protestants* cry out upon it in high expressions, and justly to spend a whole afternoon at such a time so irreligiously: and, which is more strange, this scandal is taken by some, who play themselves at this unseasonable hour, a double conviction, too abominable even to *Nullifidians*: and so to close this respect of *Lent*, King *Edward* the 6. Qu. *Elizabeth*, K. *James* and K. *Charles* silenced *Stage-playes* in time of *Lent*, though after some dayes it was in part re-
mitted

nicted, howsoever this acknowledgment may teach us more, to run with holy Church more retired.

CHAP. XI.

NOW all that we have said, and laboured, without yet a farther reflection, will prove but a fair structure upon sand, yea, quick-sand, sink as soon as erected, and if so, to hear no more of it, the sorrow might finde some mitigation, but the case hath another condition, the object of our pains will appear, and so fowl, so nasty to all better expectation by extravagant courses, that we may justly fear that Text, *It had been good be had never been born*; this then we must reflect upon, and in time, when Saint Hierom shall say, *Being a boy, I St. Hierom have read in Schools, that thou wilt have a hard task to reprehend what thou permittest to grow to custome; wherefore (saith he) Let him not learn to have that in youth, which afterward he may be forced to leave; for the Proverb will*

will prove strong, *Wherewith the Vessel shall be first seasoned, it will alwayes keep a smack.* [S. Hieron. epist. 15. ad Letam. & epist. 16. ad Gaudentium.]

Education then is that we must cast our thoughts upon, & as strict charge imposed by Holy Church to discharge what we promised in Baptisme, as you have heard in nature of an Oath, renouncing all the works and pomps of the Devil; To believe in God Almighty, and our Saviour Jesus Christ; and to professe Christian Religion by good works according to the command of Christ and his Church; this the Pastour is bound to signifie after Christening; That the God-fathers and Godmothers admonish the Parents of the Infant, that they have a great care of it; first, in its infancy, until it come to the use of reason: Secondly, that then it be taught the Catholick faith and Christian Discipline to live correspondent, and this exactly, even in the first Rudiments and Principles of Christian manners, though to some they may seem of little importance, when our Doctor S. Hierom shall say, *Small things are not to be contemned, as of no moment, without which great-*

S. Hierom.

et things cannot subsist. Thus he, *ibid.*
ad Letam.

This first minority then of understanding now sprouted to a higher degree; a *Pedagogue* or *Tutor* must be found, whether domestick or externe, matters not to erudiate and instruct in humane literature, yet still to keep a-foot true *Christan Principles* of *Catholical Discipline*, as the *Basis* or *Foundation* of *Salvation*; but here great choice must be made, or all is lost, when *Saint Hierome* shall instance; That *Alexander*, that most potent King and subduer of the world, both in manners and garb, could not want the *Vice* of his *Pedagogue Leonides*, wherewith he was infected in his youth, for the emulation of ill is ever prone and hanging upon Nature, that whose *Vertues* please not, their *libertine vice* quickly takes hold of. Thus he, *ib.* most sufficient to advise good choice in such a perilous case of eternity, and not take the first that comes to hand, because we will not think of a better; *Parents*, look well to this main charge of making or marring all; it is not to be shuffled off, you deal with God not to be baffled; it concerns you deeply (I say) for e-

M

ter nity

S. Chrysost.
of the ill
education
of chil-
dren.

ternity, especially when Saint Chrysostom shall seem to note the ill example that Parents themselves give their children, in vanity of Apparel, with other indiscreet carriage, noting first that hence such children become effeminate and dainty, covetous of such things, and consumers of what they get, saying, Hence young men become cowardish and effeminate, also for their ends, covetous of money, for such are accustomed to gape earnestly after rich apparel, shooes, and such like; that when they consume much in these things, they want a great heap of money.

Secondly, he noteth children to be inclined to theft, and other sins for money: That if (saith he) it happen, they have a covetous father, they are forced to fly to worse courses for money to fulfil their desires.

Thirdly, for such ill example young men fall to carnal sensualities, and much other madnesse, because Parents have not means to nourish them in their wonted splendour. By this means (saith he) many young men lose the flower of their age, and being made flattering Parasites to rich men to obtain their desires, undergo many foul offices. Thus
he,

he, [*Homil. 30. in Mattheum.*]

Here then let Parents cast a reflection upon the rich Glutton in the Gospel, that children curse not their parents, and parents cry out, *Father Abraham, I beseech thee send, &c.* See *Tirinus* upon it, in the mean time note well this misery of our very strange corrupt times, when many pious Parents lament the exorbitancy of their children, justly bewailing their lavish courses, yet they themselves a great cause of it in their fond libertine permissions, that true Christian breeding is turned to sensual feeding; decency to exorbitancy, affection to destruction; and, in fine, religious Parental love, to plain infernal dotage, little reflecting upon that of the Apostle: *If you be without S. Paul. Discipline, whereof all (true Christians) are made partakers, then you are Bastards, not children: But if any man have not a care of his own, and especially of his domesticks, he hath (in effect) denied the faith, and is worse then an Infidel, (in so grossly neglecting his conscience) [Luc. 16. 27. and 1 Tim. 5. 8.]*

Again, whilst this Discipline and care is had and administred by the

Of Parents concurrence to their childrens debility.

Of the
London
garb, and
Parisian
mode.

St. Hierom.

truly zealous and vigilant Tutor unto
vertue, in steps a *Paramour* of destru-
ction, *Proctour* of vanity suggesting,
that without the *London garb* and *Pa-
risian mode*, you have nothing, you
are a *Rustick*. But I pray, what *Breed-
ing* is this, other then in effect (at
least too frequent) to subvert and ca-
shiere all precedent documents and
true *Christian* manners, yea, our *Oath*
in Baptisme rightly digested; but here
rises a fume with a loud roar, of no
such thing, and that *Education* is tra-
duced, and humane civility trampled
upon to curb all in a grosse path of
rusticity or rudenesse; But excuse
me, the *Eccho* of experience reverbe-
rates the contrary, when briefly plain
dealing is minced to fulsome dissem-
bling; and grave salutes, to antique
actions, more besitting a stage, then
real expressions of *Christian* civility,
that no man knowes what to make of
a man; never more truly and proper-
ly could that saying of Saint *Hierome*
be applied then here to this shadow of
humanity, saying, *Poison is not given,
but gilt or varnisht with honey, vice de-
ceiveth not, but under the pretence and
vail of vertue; even so here, in men*

a proud audacious garb is taken for a gentile civil comportment; and in women, a bold faced presence, if tendred with respect, a stamp with the foot must intimate a Note of high breeding; when indeed-all, imprints a deep stamp of vanity, yea, levity, a venomous seed of the worst vice. Thus he, *Epist. 15. ad Latam.*

But that Parents, after so diligent and true a paternal discharge as you have heard, should listen to such Syrens, may seem strange, but that some are made such before they understand themselves, as rawly out of their non-age, or scarce that; the intent of such conjunctions may passe, though the effect often fail; but that fond parents, subverting their first true Christian plantation, shall afterwards be so hoodwinkt by blind affection, as to attire and train their zeal to vanity, to high pleasures, pride, yea, gross sensuality, miserable, worse and worse, yea, wo to such parents, not wished, but observed, *Miserere nostri Deus. Amen.*

CHAP. XII.

Why there
are rich &
poor in
this life.

Here I should give a note of a *Guide*, a Pilot to steer us in so vast and desperate an Ocean, as mans life is to passe, which for apparent reasons I transfer to our last Chapter; for good motives desiring to carry all before us, the better to close our more compleat satisfactory intention; in the mean time there occurs a reflection: *Why, there are rich and poor in this life*, and this to meet with that high abused deified strain: *I hope I may do what I will with my own*: what own? when but tenant for life, and that upon a strict account, not stuffed with pleasures and vanities, the bane that sent us hither, but what stewards we have been to our Lord Paramount, God, in doing good works, relieving the poor, assisting the needy, &c. as in part you have heard, and here following shall receive another parcel. To the first then of the use of Riches, cast an eye yet

yet once more upon S. Cyprian above, p. 32, 33. & for the other moiety, learn why God would *Rich and Poor* in this life: first then, there are *Poor* by patience to obtain their *Salvation*; and *Rich*, by *Almes*, which thus I make evident, that the *Rich* are bound out of justice to relieve the *Poor*, and in this first his neighbours, when the Apostle shall say, *If any man have not a care of his own, and especially of his household, he hath denied his faith, and is worse then an Infidel.* Thus he, and this both spiritual and temporal care, and to be censured unjust detainers of what belongs to the *Poor*, that great St. Basil saith, *Why art thou rich, and he poor? certainly for no other cause then that thou maiest receive the reward of thy benignity (or liberality) and faithful administration, and be honoured with the great rewards of patience.* Again, *Why dost thou abound, and he beg? but that thou maiest obtain the reward of good dispensation, and be adorned with the stipend of patience, it is the bread of the hungry that thou keepest, it is the coat of the naked that thou lockest up, they are the shooes of the bare-footed that perish with thee; it is the silver of*

The rich
are bound
in justice
to relieve
the poor.

S. Paul

S. Basil of
the rich
and poor.

the needy that thou possessest, wherefore thou doest injury to so many as thou art able to relieve. Thus he, and most truly rationally understood, he being both too religious and famous for learning to write *Paradoxes*, [*Homil. in ditescentes avaros, & Homil. in illud Lucae, cap. 12. Destruam, &c. Lege D. Thomam. 2. 2. q. 32. art. 5. & alios.*]

Our Saviour, after that he had re-
 prehended the *Pharisees*, for that they
 were interiously full of rapine and
 wickednesse, he added, *Notwithstanding*,
 for what remaineth, give almes, and
 behold all things are clean unto you.
 whereby he sheweth that *Rich men* are
 bound under precept of mortal sin to
 give *Alms*, as grave *Authors* and holy
 Interpreters teach, whereby, accord-
 ing to the same *Doctors*, Almes in ho-
 ly Scripture is called *Justice*, because
 out of *Justice* *Rich men* are bound to
 give almes unto pious uses, and relieve
 the poor, that the Prophet *Isai* saith ;
*Thy Justice shall go before thy face, and
 the glory of our Lord shall gather thee.*
 And what *Justice* ? even that where-
 of he had said a little before : *Break
 thy bread to the hungry, and invite the
 needy and hungry to thy house ; when thou
 shalt*

The strong
 effect of
 Alms, with
 its obliga-
 tion.

Isai.

shalt see the naked, cloath him, and despise not thy flesh. Thus the Prophet and our Saviour, that unto such rich men exercising themselves in these works of Justice, the eternal glory of our Lord is promised, that hence the Prophet Daniel saith, *Redeem thy sin by Almes*, whereupon Saint Chrysostom saith, *Almes is the most gainful art of all arts*, the defect whereof in the Christians of Jerusalem grown very rich, and expending their liberality in profane and sacrilegious uses, lost the holy Sepulchre of our Saviour, with all the Holy-land to the Turk, saith Quaresmius [Luc. 11. 41. Isa. 58. 8, 7. Dan. 4. 24. Saint Chrysost. Homil. 13. ad populum. Quaresmius, lib. 1. de Terra sancta, cap. 73. pag. 204. anno 1639.]

St. Chrysost.

But, say some, I must provide for adversity and hard times many wayes, which may excuse all this, or most part of it. To this I answer, first, that he that exacts this, was not ignorant, neither did he forget those hard times or adverse occurrences, but that a discreet, Religious relying upon the divine providence of God would satisfie, and so rest as absolutely the best providence, yea, without this

there

Of Adversity
and
Prosperity.

there is no true providence, for who can withstand Gods holy will and pleasure, to punish such as transgresse these divine Texts, both of his own sacred word and Doctors upon them? Wherefore let us a little ballance *Adversity* and *Prosperity*, two most virulent Engines of the *Devil*, to ruine pious souls; true it is, *Adversity* is hard and sharp, (as the Proverb runs) forceing to fowl things; and why? because not reflected upon either for our deserts, or triall of our patience, which if it were, saith the Prophet, *Vexation would give understanding.* [Isai. 28. 19.]

But where this prevails not, the *Devill* presently assaults by *Prosperity*, that is, abundance, whether of his own, or at a secondhand by others, and this is most of all dangerous, that Saint

St. Austine. *Austine* saith: *A prosperous estate is more dangerous to the Soul, then an adverse to*

S. Ambrose. *the body.* Saint *Ambrose* saith: *Prosperity hath supplanted mee, then sharp tor-*

St. Hierom. *ments have violated.* Saint *Hierom* also saith: *The Church in persecution encreaseth, and is crowned with Martyrdom, but after she came to Christian Princes, she was indeed made greater in power*

power and riches, but lesse in vertue.
 Thus he. [Saint August. in Psal. 50.
 Saint Ambros. Serm. 12. in Psal. 118.
 Saint Hieron. in vita Malachi.]

Again, if you place Prosperity in honour and riches, listen to the same Saint Hierom saying: Every rich man is either a wicked man, or the heir of a wicked man, &c. Potent men, Noble men, and rich men, hardly believe in God, and much lesse eloquent men; for their understanding is blinded with riches and luxury, compassed with vice, that he cannot see vertue. Thus he. [Tom. 4. lib. 2. in cap. 6. Hierem. pag. 244. A. & tom. 5. in cap. 4. Joan. pag. 141. G. an. 1623.]

St. Hierom
 his Ver-
 dict of rich
 men, No-
 ble-men
 and elo-
 quent
 men.

Again he saith: That rich Glutton in St. Hierom. the Gospel is said to have no other sinne, but that abounding in riches and wealth, he was elevated to that pride, that he would give nothing to poor hungry Lazarus, and so far forgetfull of his own condition, that he would not give this poor wretch, what was throwne away; &c. Again. We blush not to carry a vile cloak of poverty, though wholly dedicated to Cresus in riches, and keep our treasure to the starving and ruine of many, according to that purple Rich (Glutton) who

who as he did nothing else (for holy Scripture testifieth no rapine, or other wickednesse committed by him) but that his cruelty and pride had no measure, for Lazarus lying at his dore half dead, he would not command that to be given him, which was thrown to Dogs. Thus he. [Tom. 4. in cap. 16. Ezech. pag. 378. A. & in cap. 25, pag. 406. an. 1623.]

Of measuring Gods blessing by rich fortunes.

This might suffice, though yet here I may not omit a note upon such as measure Gods blessings by rich temporall fortunes, where in such to make them truly Gods blessings, they are to take God with them, otherwise Turks, and Heathens, are as blessed, and more; God then in the first place gives such blessings to serve him, not to rebell against him; and often to try how we will behave our selves with them: for saith Saint Cyprian, *A great patrimony is a great temptation, for in this thou dost offend God, if thou think he giveth thee Riches, to use them prodigally at thy pleasure.* See above, pag. 34. wherefore said the Prophet, according to Gods own heart: *If riches abound, set not your heart upon them; that his son Solomon said: Two things I have asked thee, deny them not to me, before I dye;*

Psaln.

Proverb.

dye; vanity and lying words make far from me; Beggery and riches give me not: give only things necessary for my Necessa-
 sustenance, lest perhaps being filled, I be riches ought
 allured to deny and say, who is the Lord? to suffice.
 or being compelled by poverty, I may
 steale? Thus he to us all more proper
 then to himself, or such like; reflect
 then upon this both Prodigalls, and
 Rich men, and such as desire to be
 rich, when the Apostle shall say: They Riches ru-
 that will be made rich, fall into tenta- ine many
 tion, and the snare of the Devill, and souls.
 many desires unprofitable and hurtfull,
 which drown men into destruction and
 perdition; for the root of all evill is co-
 vetousnesse, which certain desiring, have
 erred from the faith, and have entang-
 led themselves in many sorrowes. Thus
 he not to be disputed, in oposition to
 his Letter. [Psal. 61. 11. Prov. 30. 7. &
 1 Tim. 6. 9.]

To this it is easie to adde much
 more, which for brevities sake I omit;
 wherefore to give a period to all these
 extravagancies, let us more seriously
 listen to Solomon, where he saith: Be Proverbs
 not delighted in the pathes of the impi-
 ous, neither let the way of the evill please
 thee, fly from it; neither passe thou by it:

go aside and forsake it, for they sleep not, unlesse they have done ill: and they take no sleep, unlesse they supplant, &c. My son hear my words, and incline thy ear to my sayings: let them not depart from thy eyes, keep them in the midst of thy heart. Again: If thou give thy soul her concupiscences, she will make thee a joy to thy enemies. Thus Solomon whom holy Toby shall close saying: Never permit pride to rule, for in it all perdition took its beginning: And for an instance of Gods just judgement upon it in these later dayes, this one note may suffice: *Ugolinus*, Head of the *Guelphian* faction in Italy, from one *Guelphus*, in behalf of Pope *Alexander* the third, anno 1160. and *Gibellinus*, for the Emperour *Frederick*, according to *Gualterus*, contending for some rights, wherein the *Gibellines* being beaten, *Ugolinus* upon the day of his birth made a great feast, wherein boasting of his happy fortune, he asked a friend, what was wanting to his happinesse; he answered prophetically: *Onely the wrath of God cannot be far, nor long absent from so great Prosperity*: wherefore the *Guelphines* growing weak, and the *Gibellines* resuming their armes,

Guelphus

Toby.

Ugolinus
his miserable
death by
Pride in
Prosperity

Uelphus was taken with his two sons, and three Nephewes, and all shut up in a Tower, to see each other dye by famine, crying out, and begging that humane punishments may suffice, and grant them *Sacramental confession*, with the *Viaticum* of the *B. Sacrament* for the next life, which was denied. [Prov. 4. 14. Ecclesiast. 18. 31. Toby, 14. 14. Paulus Æmilius lib. 8. Histor. Francorum. & Gualterus in Tabula sua Chronograph. secul. 12.]

Saint *Ambrose* also going from *Mil-* St. Ambrose
laine to *Rome*, and happening upon a against
wicked *Inkeeper*, that said he never Prosperity
knew adverse fortune, he turned to
his company and said: *Let us make*
all haste hence, lest divine revenge fall
upon us here, for God dwells not in this
house, whereupon Saint Ambrose with
his company, were but a little parted
from it, when the earth opened
and swallowed the house, with the
Hoste and his family. [Cornel. à Lap.
in *Exod. cap. 32. v. 6. pag. 565. anno*
1617.]

CHAP. XIII.

Isai,

NOW then is all this *Rhetorical* and *Hyperbolic*? then no verity is to be understood; a word then of the effect of these exorbitancies upon a just account, - with the stipend allotted by the Prophet *Isai*, in the close of what you have heard out of him, pag. 18. his words are these: *For sweet savours, there shall be stinks; for a girdle, a chord; for frised Haire, baldnesse; and for a stomager, hair cloth: Thy fairest men shall fall by the sword, and thy strong ones in battell. And her gates shall lament and mourn, and she shall sit desolate on the ground. Thus he of Jerusalem; wherein how our Saviours tears were verified is well known, though 40 years after his passion, when by Titus and Vespasianus, besides incredible miseries by famine, and other distresses there perished Eleven hundred thousand persons, and were taken Captives, Ninty seven thousand; the siege also being in the very same feast, and gre atest*

The effect
of vain
pleasure
and mis-
erable
riches.

greatest solemnity of *Easter*, when they put our *Saviour* to death. [Luk. 19. 41. and the *English Note* upon it in the *Margent.*]

When the Text saith: *After the Sonnes of God did company with the daughters of men, and they brought forth children, these are the mighty of the old world, famous men. And God seeing the malice of men was much on the earth, and that all the cogitations of their hearts were bent to ill at all times, it repented him that he had made man in the earth, and touched inwardly with sorrow of heart; I will saith he, clean take away man, whom I have created from the face of the earth.* Thus holy Writ, whereupon followed *Noes Flood*, or *Deluge*, and for what? not for *Idolatry*, for there was none before the flood; not *excesse in attire*, or *Apparel* by any noted; it was for *Pride*, for *Injustice*, for *sensual*, yea *bestial luxury*; how applyable to our present times, I think it very impertinent to relate. [Genes. 6. 4.]

To this we might adde the Prophet *Ezechiel* in high terms against all riotous sensualities home to our times, but *Saint Peter* as at present, our more
N proper

proper Pastour, may suffice speaking of the sensuality of future ages, saith : *These men as unreasonable beasts, naturally tending to the snare and destruction, in those things which they know not blaspheming, shall perish in their corruption, receiving the reward of injustice, esteeming for a pleasure the delights of a day: Coinquinations and spots, flowing in delicacies, in their feasting, rioting with you; having eyes full of adultery, and incessant sin: alluring unstable soules, having their hearts exercised with avarice, the children of malediction: leaving the right way, they have erred, &c. it had been better for them not to have known the way of justice, then after the knowledge of it, to turn back from it. Thus Saint Peter, and how proper to our times, in many respect is easily conceived. [Ezek. 16. 47. & 2 Pet. 2. 12, 21.]*

But some may say, St. Peter speaks this (at least for the most part) to Heathens and Jewes of his time, though now Christian, yet too much fettered in their former vitious courses; and if of Hereticks in future ages, what is that to us Catholicks, we run not into such excesses? I wish you did not, but
I much

I much fear, at least in somewhat I read in the *Books of Kings*, that some pretending to worship the true God, did also most abominably honour in like manner false Gods: even so here, though some adore the true God, and with a great species of devotion, yet I fear, not a few, yea very many in this corrupt cankerd age, adore most exorbitantly their fantastickall fashions, for true *Christian religious decency*, to the enormous abuse of the true God, at least spend more time in dressing themselves for the *Deville*, then in saying their prayers unto God, or if any prayers exceed, then the vanities must be presumed to be borne withall: but they are deceived, not every one that saith; *Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven;* and this only by the guide of his *Church and Pastours*, return then to your selves, to *Saint Cyprian*, to *Saint Peter*, to *Saint Paul* above set before you, more seriously to reflect upon your true condition, your account to be rendred in that dreadful judgment of *Heaven and Earth*. But is it not strange, that most pious Provisions

Excessive
Orna-
ments
bred false
devotions,
yea, Idola-
try.

Pious pro-
visions for
Heaven
calumni-
ated.

St. Paul.

N^o. Ist fid-
ians teach
us belie-
vers the
works of
Faith.

for this judgement, are termed a composition to make men scrupulous; yea mad; when it is compounded solely and totally in effect out of *holy Scripture*, and most grave, pious *Authours* and *Prelates of Soules*, as the only cure and *Antidote* of all spiritual madnesse? a hard imposition upon such *holy Fathers*, yea *Sacred Scripture* it self, and why? *Liberty*; yea, only vain prodigall liberty is here the *Proctour* attended by *Pride*, and sloth; O lamentable, doleful; did the Apostle for the Jews hardnesse of heart in point of belief say: *I have great sadnesse, and continual sorrow at heart* (for their obstinacy) did he say this (I say) for their not believing, what then shall we say to believers with opposite manners? certainly with the same Apostle; *That by their life, they deny their Faith*, or God, professed by *Faith*. And to confound us in this, a Sect is now pushed out without *Faith*, to teach us the works of *Faith*, by their humility, *Christian discipline*, in *Apparel*; &c. and civill comportment, and how suitable this garb is to *Religion*, and pleasing to our Saviour, witnesse the example of the *Emperour Heraclius*, an.

624. when all in his *Royall Robes*, carrying the *holy Crosse*, he could not enter to place it as he desired, untill the *Patriarch of Jerusalem*, bad him put off those robes, and clothe himself in his ordinary attire, which done, he had no difficulty; A note that God is not pleased with such ostentation in *Religious Acts*, relating so near unto him, especially in that mystery, as contrary to his own example, wherefore what otherwise passeth, hath its particular circumstances. [4 Reg. 17. 33. Matth. 7. 21. Rom. 9. 2. & Tit. 1. 16.]

Thus I hope we have in some measure discovered, not simple vanities, but deep sensualities no way to be excused or slighted; which if so, I must repeat the Prophet *Jeremy* saying: *Thou hast a Harlots face, and knowest not how to blush*; but I hope better Hope of
with my old Doctor *Saint Hierom*, say- amend-
ing: *If bashfulness follow the fault,* ment of
there is yet great hopes of salvation. life.
A M E N.

CHAP. XIV.

An Appendix.

Doctor
Patch, the
Devils
Procurator
General, Au-
thour of
this Pam-
phlet, sty-
led: Au-
iliary
Beaury.

AFTER all what we have seen and read, meeting with a *Pamphlet* without name, token of name, or excuse, that it can passe for no lesse then an obscure intention, howsoever the presse it self be noted, and thrust upon *two Ladies* in the aire, or beyond the *Torid Zone*, no man knowes where, or when to be found, yet their discourse pretends conscience; But enquiring a little after them, I was told they were turned into a *Doctor*, for some respects, silenced; wherefore let us adopt him according to his own draught, *Doctor Patch the Devils Procuratour General*, full of shuffling and chitting with (as some phrase it) most outrageous, false dealing by a slippery tongue, as well as a finger, sufficient to passe an Act for such a *Doctor*; this *Doctor Patch* then, the *Devils Procuratour general*, entitles

entitles his study : *A discourse of Auxiliary Beauty, or Artificial Handsomnesse in point of Conscience between two Ladies, Printed anno 1656.* Thus he inviting us to a point of Conscience, which none may refuse ; wherefore, thus we succinctly attack it.

First, then he fumbles a *Plea* to cover Defects, Deformities, and Decays of Nature and Age, by washings, anointings, plaisterings, &c. saying : Of covering defects in Nature.

As if every one that used these, had forsaken Christs banner, and now fought under the Devils colours. Thus Doctor Patch the Procuratour, for whose better satisfaction, I commend him first to what provision we have made for this above, and thereto Tertullian pag. 26. and 59. Saint Cyprian pag. 30. and 64. that Saint Chrysostom holds it impossible to have a care of the soul, where Beauty and ornaments reign, pag. 40. where then is this Ladies conscience ? [Doctor Patch. pag. 2.]

Again, saith he : *Many well-meaning people very much startle at, and condemn all such complexionary adornings, as if they impudently out-faced God and man; as if they fought with a high hand, and brazen fore-head, against Reason*

Rude
boldnesse
against
holy Fa-
thers.

and Religion. After this rate of bold Oratory, &c. must be measured, not by the bulk, but weight; not the noyse, but force of mens words. 'Tis not the cry, but fleece, which sober persons regard. Thus the Procurator; and what hath he but a bold cry of vain words, not a sentence or sylable from any sober person, or persons at all, more then his own sick brain, with an insolent spirit, to censure such grave Primitive Prelates, as he flings at; wherefore unto the Fathers, great Doctors and Prelates above noted, adde the Prophets, *Isai* pag. 18, &c. *Jeremy* pag. 58, &c. and *Ezechiel* pag. 58. with the Apostles Saint Peter and Saint Paul, pag. 24. and you may find both weight and bulk with a good fleece, that this Diabolical fume of insolent Pride thus rejecting the opinion and doctrine of holy Fathers, I hope no virtuous inclination will passe, but deeply resent the holy fleece of such grave Prelates for solid clothing to weather all such infernall storms of Pride and Luxury. [Doctor Patch. pag. 4.]

Again: I confesse (saith he) after some diligent search into other bookes, and chiefly the holy Scriptures; I am as yet

et so remisse and charitable in my cen-
 sure, of those little artifices used by many
 sober persons; that as I will not undertake to
 justify all those that use them; so nor dare
 I condemn all who may use, & do the same
 things with far different minds to very
 distant ends, Thus the Procuratour, and
 like a true Agent for his Lord the Devil,
 much mistaking the state of what he pre-
 tends to undertake, which is not so di-
 rect of Materials, as of pure formalities,
 but of this more hereafter; in the
 mean time note *Tertullian* an. 200. and
 Saint Cyprian Primate of Africa, anno
 250. in plain terms, when he puts no-
 thing in example; and true *Christian*
discipline, though holy Fathers observe
 the neglect of it, for a high contempt
 of God, pag. 51. 56. that certainly he
 seems of that rank, whereof the Apo-
 stle saith: *They confesse they know God,*
but by their works they deny him: and
 that this is not altogether imperti-
 nently applyed, note well *Tertullian*
 above. pag. 27, &c. But that he finds
 no Scripture against this vanity, yea
 impiety; note well the precedent Pro-
 phets and Fathers, whereunto adde
 the Apostles, p. 24, 25. with more here
 following. [Dr. Patch, p. 5. & Tit. i. 16.]

Neglect of
 Christian
 discipline,
 a con-
 tempt of
 God.

Again

All actions
onely ten-
ding to sin
are sins.

Again, his feigned objection from *Jezebel* might have been spared, and so have hid his blind Doctrine, in saying : *Her actions in painting her eyes or face, or dressing her head in themselves cannot be branded for sins.* Thus he, when all actions tending to ill in common acceptance, as here painting the eyes and face, cannot be excused from sin, more then the actions to go to steal, to murder, &c. though no effect follow, can be excused from sin, nor any excesses in point of sin may be excused, and though here this *Queen* thus dressed her self in a brava-do of majesty, yet her painting, though a *Queen* may not be excused from sin, but see our Note of *Queen Jezebel*, pag. 57.

A plea for
Harlots
imitating
civil wo-
men an-
swered.

Again, to our texts out of the Prophets *Ezechiel* & *Jeremy*, p. 58. he saith, *Yet your Ladyship will not hence conclude, that only such women (Harlots) did then use such things, who are alwayes so cunning, as not to render themselves notorious by any such outward differences, from grave and sober women : But rather you must conclude, that wanton women did cast themselves into the same outward mould or civil garb and fashion, wherein*

from and wherein persons of honour & good repute appeared, not with more beauty, state, or comeliness then with chastity, gravity, and vertue. Thus this slippery Procurator, [p. 15.]

For answer to this ; first, note well grave and holy Fathers, as *Tertallian*, anno 200. pag. 26. and 59. *Clemens Alexandrinus*, anno 204. p. 29. *Saint Cyprian*, Primat of *Africa*, anno 250. p. 30, 64, &c. *Saint Ambrose*, Doctor of the Church, and Archbishop, an. 374. p. 36. *Saint Hierom*, Doctor of the Church, an. 390. p. 37. *St. Chrysostome*, Patriarch of *Constantinople*, anno 398. pag. 39, &c. *Saint Austine*, Doctor of the Church, and Bishop, anno 420. p. 43, &c. *Saint Gregory*, our Apostle, Doctor of the Church, and Pope, an. 600. p. 44, &c. And others where these Fathers note fully a vain womans or Harlots habit, dressing, and garb, never proper to any civil woman in the esteem of any. Prelate or grave Pastor, that when some of the Procurators chaste, grave, and vertuous persons did assume it, you may also note them well chaptred by these grave Authors to the purpose : And that some Harlots imitate civil women, and of quality it

Har'ots have a particular dressing, not to be used by any civil woman.

is

scasily granted, but that any civil woman, of what quality soever, ought or may imitate an *Harlot*, was never admitted, and that they have (I say) a particular habit and dressing these Fathers have noted to you : if you put (this habit and dressing in riches, few reach unto it, it being proper only to Princes, and the Nobility, as you have heard, pag. 80. that what other person soever shall use it notably out of their degree, they are noted for no better then *Harlots*, by what you have heard out of so many grand and holy Fathers, &c. And for all other inferiours, even wives, they must reflect upon Saint *Austine*, with due respect unto Religion; by the advice of grave Pastors, pag. 43, &c.

Again, for painting, patching the face, curling and powdring the hair, &c. you have heard the abomination of it at large by the Fathers above-mentioned, not to be defended, as never admitted by any one grave Pastor, that for any litigious brain to shuffle, cut, and deal holy Scripture, and such grave Prelates as I set before you at his pleasure, it is plain *impudency*; wherefore note well this *Proctor* or Procurator, and you shall never find him

The Pro-
curators
strange
shuffling
in casting
off whatso-
ever ap-
pears a-
gainst him
without a-
ny real
second.

him produce one Author whatsoever in any kind to his purpose in hand, his spirit consisting solely for his best interest to shuffle and scatter all whatsoever appears against him, fall where it will, and for his pretence of some texts of Holy Scripture, they are nothing at all to our point contested, without his wry-mouthed sense, and Saint *Austine* abused, as here following, Page 134. which indeed may suffice his whole pamphlet.

Again, If your *Ladiship* thinks the sharp stile of that place, strikes so severely against all painting and complexion-ing as a sin, why may you not also by the same severity destroy and disallow all other things there expressed in that same tone; as dressing and decking your self with any costly and comely ornaments, all sweet perfumes, all sitting on rich and stately beds, with Tables before them, &c. from all which I do not find your *Ladiship* or others do abstain, either as to your Persons or your houses. Thus he, P. 16.

This is briefly answered, that some may use them, some not, as their qualities are approved (I say) by Prelates and grave Pastors what is comely for all: But note the Proctor, how full wisely

The Pro-
curator
flatters
his Ladies.

wisely he observes excessive in his Ladies; yet because Ladies, he seems not onely to let it passe for currant, but makes it (forsooth) a strong plea for his rase sufficiently noted above, for too simple against such a torrent of sacred authority to the contrary, as you have heard.

Again, he saith, *We read our Saviour Chr ist commending the providence & self-preservation of the unjust Steward, but not his falsity and injustice, which yet is there brought in as the fraudulent Method of this worldly wisdom and forecast; so Jacob by his mothers craft & imposture obtained the blessing from his cheated and aged Father beyond any revocation; yet the sinister arts there used are not to be imitated or approved, &c. if commendable ends do not justifie evil means in any, no more may evil ends in some blemish the use of lawful and permitted things in others, who apply them to sober and good ends. Thus Doctor Patch, a zealous infernal Procuratour indeed, [pag. 17. Luk. 16. 8. Gen. 27. Rom. 3 8.]*

I answer first, that better language with a little modesty had been very fitting so great mysteries here touch-
ed

ed, as first in our *Saviour*, who is grossly Our Savi-
 abused in suggesting that he should our abu-
 commend this knavery of the Stew- sed.
 ard, even in point of common secular
 morality, whereas he was only the re-
 later of this parable, and this *Lord or*
Master approving him was the Lord
 of the Steward, notwithstanding E-
 rasmus his fancy, as *Tirinus* upon it
 proves very well, and that the myste-
 ry is to make the children of God as
 wise for Heaven, as the children of the
Devil are for the world.

Next to *Jacob's* mother noted by *Jacob* my-
 Crafts imposture to obtain the blessing stically de-
 from the cheated Father, when *Jacob* ceived his
 said, I am thy first-begotten Esau; first, father Isa-
 to excuse it from a lie, St. *Austine* ac.
 saith, What *Jacob* did by the instigation St. *Austine*
 of his Mother seeming to deceive his fa-
 ther, if diligently and faithfully lookt
 into, it is no lye, but a mystery, which if
 we shall call lyes, then all parables
 and figures are lies, which God for-
 bid. Thus he, and thus our *Saviour*,
 called St. *John Baptist*, *Elias*, not in
 person, but in spirit, the *Angel Raphael*
 called himself *Azarias*, that is, the
 Helper of God, this *Azarias* being the
 son of *Ananias*, that is, of the grace of
 God;

God; neither did his Father Isaac reprehend him as he ought for a lye and cheat, but rather highly approved it. saying: *I have blessed him, and he shall be blessed*; neither doth it affront us what afterwards is added: *Thy Brother came deceitfully*, because he speaks not of an ill unlawful deceit, but of witty craft and subtilty, as another text hath it; *He came in wisdom*, or wisely for the covering of his hands and neck with kids skins to be hairy like his Brother Esau, St. Austine, and S. Prosper interpret it mystically, *Our sins assumed* by our Saviour in the exterior, and suffered for them. [Saint August. tom. 4. lib. contra mendacium cap. 10. Tirin. in cap. 27. Genes.]

But the ground of all this is Gods expresse decree, where he saith, *The elder shall serve the younger*: and to effect this, God first disposed Esau to sell Jacob his first birth-right, which how and what it is, I have shewed above, Secondly, here it is compleated; not to be termed a Cheat, and so nothing to the Procuratours purpose; neither may he hence pretend to shuffle, cut, and deal at his plea-

pleasure, when an expresse order from God is required as you see [*Genes. 26. 23.*]

To his close; *If commendable ends*, Wicked &c. the first part is *Apostolical*, the courses second *Diabolical*, witnesse Saint *Cyprian*, *Tertullian*, and the rest above good ends. noted, that to apply wicked courses to sober and good ends; is wickednesse.

Again, prosecuting his plea, he saith, *Nor do they any way amount to so much as a positive Law*. How false this is, witnesse not only the foresaid *Fathers*, but our reverend *Marchant* more expresse above, *Pag. 50. [Procurat.p. 17.]*

Then having run an impertinent strain, he concludes, *I cannot but believe, that this gracious God would either in the Old or New Testament have positively and expresse forbidden all such additionals to Beauty, or helps to handsomnesse, both as to the face and other parts of the Body, if they had been in the use and nature of things as abominable to him as Idolatry, Theft, Lying, Murther, and Adultery, which some men have passionately, but impotently pretended.* This this crank Procurator, p. 18:

○

Here

An heretical Spirit.

Many things of Faith not literally expressed in Holy Scripture believed by modern Hereticks.

Points of Faith literally expressed in Scripture, rejected by modern Hereticks.

Here you have a true *Heretical* bold Spirit; *Heretical*, that he must have all in expresse terms out of Holy Scripture, when some points, and of greatest moment they stick not to believe without their terms expressed in holy Scripture, as *Incarnation* and *Trinity*, when no such words are found there, then the abolishing of the *Sabbath* so strictly commanded to be observed, that a man gathering sticks or wood upon it, was stoned to death by expresse order and command from God; and this for a perpetuity, as by the Books of *Exodus*, *Leviticus*, and *Numbers*; yet now dismissed, and our *Sunday* or *Lords day* substituted in place of it without a letter of warrant from holy Scripture. Again, what *Sacrament* have they expressed in holy Scripture? none at all, with many other such literal omissions, and other points, though most literal, they cast behind the door howsoever authentically expounded, as in part you have heard; yet I note others no less yea, more abundantly, and most canonically explained in their literal sense universally practised; as *Take, eat, this is my body. Whose sins you shall* for-

forgive, they are forgiven; and to regulate this and all other occurrences in a right sence; *Whosoever will not hear the Church, let him be unto thee as a Heathen and Publican.* Thus our Saviour by Church, understanding not only his *Prelates* and *Pastors*, assembled in one, but united in one practical opinion through the world, and under one supream Pastour, whereby to find this Church, which though here our present intentions be not every where taught by by all positively asserted, yet by none eminent opposed, yea professed by *Tertullian*, *St. Cyprian*, and *S. Austine* in *Africa*; *Clémens Alexandrinus* in *Egypt*, *St. Ambrose* and *St. Gregory* in *Italy*; and *S. Chrysostome* in *Greece*, sufficient to our purpose [*Num. 15. 32. Exod. 31. 14, 16, 17.*]

Our intent
taught by
eminent
Doctors
of all Na-
tions.

For this bold Spirit, note it most impudent in these words: *Passionately* and *Impotently*, when he points at the *Fathers* above-mentioned; not to be termed *passionate*, and himself so *impotent*; as not to find one grave *Prelate* or *Pastor* to second him; neither may these primitive *Prelates* be thought fit to expresse themselves simply *Rhetorically* or *Hyperbolically* not to un-

An hereti-
cal bold
spirit.

Holy Fathers speak
not without just
cause.

Holy Fathers excu-
sed from
passion &
vain Rhetorick.

derstand what they say, or without just cause in a *Catechistical* way for a practical reformation of such exorbitant excesses, or to meddle in what belongs not to them, it expressly falling upon *Conscience* here pretended, whereof they are so proper, *Judges* and *Censurers*. But why passionately? because fervently zealous? then take heed our *Saviour* himself, where he saith; *Go and tell that Fox, (Herod) behold I cast out Devils.* Again, *And Jesus entred the Temple of God, & cast out all that sold and bought in the Temple, and the Tables of the bankers, and the chairs of them that sold Pigeons he overthrew.* To omit much more from our *Saviour* himself, his *Apostle* saith to *Ananias* the high Priest, *God shall strike thee thou whited wall.* Now was all this in passion? God forbid: it may be taken for true fervent zeal; and why not these primitive Doctors and Prelates of the Church produced most approved? But that they are termed Impotent, it is sufficiently apparent to be impudently spoken; for the rest I leave it to the Reader, [*Luc. 13. 32. Matt. 21. 12. Act. 23. 3.*]

Of custom

His next clause of *Custom* is sufficiently

ciently intercepted by *Tertullian*, p. 27. 61. and *St. Cyprian*, pag. 30, and 64. &c. with all the foresaid Fathers easily observed for as much as belongs to true *Christian Discipline*, p. 49.

Again, his noting *Queen Esther*, *Rebecca*, and *Solomons Queen*, in the highest strain of bravery, are nothing to our purpose; first, as they are *Queens*, or of that nature; then wives sufficiently answered before, and as for his touch of feasting, see it also fully satisfied, with the right use of it before, and to his clause of *Abuse* you have sufficient above also, onely that every thing is to be used in its right degree, as also more hereafter by the advice of *Prelates* and grave *Pastors*, who (I say) never admitted *painting*, *patching the face*, &c. sufficient to controul all this *Procurators* impertinent bustling repetition [*Procurat. p. 19, 20, 21.*]

Q *Esther*,
&c. no-
thing to
our pur-
pose.

Again, relating Gods benefits to the Jews in sweet washings, anointings, cloathings, with imbroidery, silks, fine linen, forehead jewels, &c. rare for art and workmanship, he concludes, *By all which additional Beauties provision was made to bide deformities*,

supply defects, and set off the comlineffe
as of other parts of the body, so of the
face also. Thus he, p. 23.

All this is nothing to our purpose
for a vulgar habit or dressings accord-
ing to abilities with qualities, where-
fore it concerns onely the Nobility,
never denied any thing in a civil way,
but that inferiours how rich soever
may thus adorn themselves at plea-
sure was ever denied by what we have
said; That these were provisions to
hide deformities, &c. no way appears
in any rational sense, though yet just
deformities are not denied just reme-
dies, with good advice, to the injury
of none, nor scandal to Religion, as
we have shewed before, so that the
Doctor troubles himself very imper-
tinently.

Curiosi-
ties and
dainties
abused.

This life a
state of
Penance.

Again his preach of Gods bounty in
all curiosities and art, to live cheer-
fully in this Valley of Mortality, is a
sensual whimsey against both *holy Scrip-
ture* and *Church*, so fully and fre-
quently, declaring it a state of *Penance*,
and that all dainties are to be used on-
ly for civill recreations. See the Pro-
curator. pag. 24. and us above.

Then

Then he runs a long discourse, not to abuse Gods creatures, yet with insinuating liberty at pleasure, which we regulate with Saint *Austines* due respect to Religion: by the advise and correction of Prelates and grave Pastours; then the Procurator closeth, saying: Thus have I (good Madam) answered as I could, what you were pleased to urge from Scripture in instances, which obviously mention painting, or colouring the eyes, among other customary ornaments of those times and places, but with no token of Gods dislike, as to that particular, more then of other wonted adornings of the head, face; and the rest of the body, &c. but this doth not mount to the force of any positive command, forbidding the rule of that, and other helps to handsomnesse. Thus he, how absurd and false, witnesse Gods punishments by the Prophets related, by the Apostles, Saint Peter, and Saint Paul, all sounding a virtual positive command, according to the plain sense of holy Scripture, delivered by the Prelates and Doctors above noted, where they ring evidently Gods dislike, and positive command against it, sufficiently declared even out of holy Scripture,

O 4

especially,

A grosse and most false verball close of the Procurator.

especially, when Saint *Cyprian* that great primitive Prelate shall say, that such dressings provoke Gods wrath, pag. 66. observe them, that all his discourse is but words, without either Scripture or Fathers, that finally he leaves all to guide themselves, a proper *Maxime* of an *Heretick*, if not worse. And farther, see this crushed by all Lawes and States, above, [Dr. Patch. pag. 25. to 31, 32.]

Good intentions
justify not
ill manners.

Still he keeps on upon abuse and ill intentions, to licence him, what he please in his supposed better intentions, but note well *Tertullian* and Saint *Cyprian*, with the other Fathers, & you will apparently find, that all this liberty tends manifestly to evident danger and scandal, either in himself, or his neighbour, whom he ought not so far to scandalize and ensnare in perilous entrappings, but rather say with the Apostle, *I can do all things, but all things are not expedient*. And, if any seem contentivus (saith the Apostle) *we have no such custome, nor the Church of God*. And why? because our Saviour saith: *Wee be unto that man by whom scandals come; it is expedient for him that a Milstone be hanged about his neck,*
and

and be drowned in the depth of the Sea;
[Matth. 18. 6, 7. and 1 Cor. 11. 16.]

Yet before we dismiss this of simple Intention, to salve all, and often urged upon all strait exigents, give us, leave a little to understand it : first what is this good Intention? It is, say you, to go civilly drest, like other Gentlewomen, not to be laughed or pointed at. To intercept this, I think I may appeal to your own consciences, whether it be not more out of *curiosity*, *levity*, yea, plain *pride*, then simple *decency*. Here I fear a *Regret of Conscience*, at least, upon the last account.

Of simple
or good
intention,

Again, to pretend others for a warrant, I doubt much how it will passe, when they themselves have too much to answer for excess and prodigality, notwithstanding their quality and vulgar esteem.

But to the plea of good Intention, to salve all ; May a man steal, to give to the poor ? May a man blaspheme in defence of verity ? May a man kill one man to defend another ? May a man passe in an uncivil dressing for health ? finally, may a man dissemble, yea, abjure his Religion, to preserve his

his fortune, or life? then the *Apostle* was mistaken, and his Catechisme erroneous, where he saith, *Ve are blasphemed, that some report us to say, Let us do ill, that good may come thereof, whose damnation is just. Simple intention* then may not salve all pretences at pleasure, so to make every man and woman their own *Casuis*t, Guide and *Pastor*, in point of *conscience*; most absurd: if not thus, but that in some cases they may serve themselves by *good intention*, who shall square out these cases? *themselves*, saith he, as hereafter; but others seeming to curb this, tender *Fashion & Custome*; then farwell all *Christian Discipline*, at least in *Apparel, &c.* Farwell all what you have heard, and let the raines fly to all *vanities, excesse, and prodigality*, not without *sensuality*, ill be seeming so to say, much more to act it, so opposite to the *Apostle* and his *custome*. But to proceed, [*Rom. 3. 8.*]

Of custom
by Nari-
ons.

Now he pitcheth again upon *Custom* of many countries, and modest women using *painting, or complexioning*; yea, and drawes in the *Greek Churches* generally, and most of the *Latine Casuists*, but this is by hear-say, and names
none

none in any manner, and so may passe for no manner of reall satisfaction; yet note this, that for the *Greek Church*, it is no great wonder, when swarved from Religion it self too apparent, as elsewhere, for our discourse here, is to *domesticks of Faith*, because others as they regard us not in the one, so they laugh at us in the other, and purely like themselves.

The Greek Church drawn in against us, and no wonder.

That *Casuits* are pretended, and of later times, it may be so, as I hear, and have seen some *French* too lamentable, better buried then revived, when one Libertine unquiet brain, is too much for this corrupt age, and no wonder that some are deboyft in manners, when so many fall from faith it self; and for a note upon the best approved, not one excuseth these *Levities* from sin, and for what is *mortall*; they are much divided, yet not a few, and of note, hold them *mortall*. But ascend a few *Centuries*, not five of years, and you will find none such in opposition to us; and why not to the *Fathers* produced? I hope sufficient *Casuits* and more, as such eminent *Prelates*, and truly pious *Pastours of Soules*, with all prudent discretion; be not willing then

Complying modern Casuists answered.

Modest
women
make not
immodest
dressing
lawfull.

Visits of
Christian
Discipline
most ne-
cessary.

then to be deceived, either thus, or by the *Custom* of modest womens pretend-
ed use, sufficiently answered above, pag. 27. 61. 30. 54. 49. 123. that modest women, and of pious esteem, make not immodest garments and dressings, *Mo-dest*, but themselves immodest, as you may there note; in the mean time, this *Procuratour* should have done well and modestly, to have guarded these modest women with some good *Prelate* or grave *Pastour*, to keep them so, which experience dictateth most necessary, even in all states, as by the frequent visits made; if in *Ecclesiasticks* themselves, why not also an eye upon *Sec-ulars* their charge? or must faithful subjects be visited by their King, even in our point of *Garments*, as by their statutes and orders, as noted above, and onely faithful believers presumed of in their manners? it doth not sound well; But this is out of the *Procurators way*, and not to be found without a *Melius inquirendum*, the worst I wish him, and all under his charge. [Doctour Patch, page 37, 38.]

For some second in this liberty he now shelters himself under great St.

Au-

Austine for his favour to wives suffici- *St. Austine*
 ently related and answered above, and abused.
 little to his purpose, and least of all
 for a *simple intention* of no sinister end *Good in-*
 to suffice any vanity what he please, *tentions*
 as if there were not garbs and dress- *not suffi-*
 ings in themselves ill, as noted above *cient for un-*
 by the Prophet *Isai*, *Tertullian*, *St.* *civil dress-*
Cyprian, and indeed all those other *ings.*
 Fathers before, &c. [*Doctor Patch*,
p. 37, 38.]

Again, he saith, *If lewd and wanton*
women find the use of such adornings to *A most*
be advantagious to vitious ends ; I see no *sensual*
cause why sober and modest women should *arguing*
despair, or be denied to turn them to bet- *to imitate*
ter use and honester accounts, since they *lewd wo-*
be as apt for the one as the other, and fall *men, to a*
as much under the power of good as evil *good end.*
minds to have them. Thus he, page
39, 40.

Did ever any *Procurator* general or
Proctor infernal plead thus, yea, a *Do-*
ctor, not to distinguish matter and
 form? But first, that there is no *unci-*
vil habit or dressing, which may not
 become a civil modest woman; fie up-
 ou such a Doctor of rashnesse, saith
Tertullian, out upon him, saith Saint
Cyprian, especially when you have
 heard

heard the *Prophets*, our *Saviour* himself, his *Church*, and *Doctōrs* so fully condemning all excessse in apparel and dressing, yea, Saint *John* in his *Apocalypse* describes a *Harlots habit* home to the *Procurators* modest women, whom yet Saint *Cyprian*, upon this very text, page 34. censures for that rank; such a *Doctōr* then and *Procurator*, thus betraying our *Saviour* and his *Church*, how will he avoid that verdict. *It had been good for that man that he had never been born*, [Matt. 26. 24.]

Of matter
and form
in apparel
&c.

Yet to give the *Procurator* a little farther satisfaction, I much wonder (I say) he doth not distinguish *matter* and *form*, when thus runs the whole burden of his Pamphlet: know then it is not the *matter* or *materials* we stumble at in themselves right good and well besitting persons in their degree, with good approbation from *Prelates* and grave *Pastours*, but the *form* which *Tertullian* and Saint *Cyprian* take to distinguish the *Servants of God* from the *Servants of the Devil*, and not (forsooth) *Passionately*, but *Catechistically*, to reform manners, and restore *Christian Discipline*, and this

this not *impotently* from so grave, learned and holy primitive Prelates and Pastours of souls, as you have heard, but most learnedly, most solidly for their place and quality, which indeed may suffice all this slippery tongue venteth; yet see Tertullian and Saint Cyprian above, as often noted, &c.

Again, If to the pure all things are pure, then nothing is unclean, that is, morally and sinfully, in it self, as the blessed Apostle was perswaded by the Lord Jesus: These will include in their large circumference, what ever is used to advance the complexion, or hide the defects of the face as well as any other part of the body, both as to the nature of the things used, and the conscience of those who purely use them, &c. As there was no Idolatry in eating things offered by others to Idols, if there were no regard to the Idol: so neither can I see any Adultery in the use of those helps to handsomnesse, where there is no Adulterous intent, or evil thought in the heart. Thus he, p. 40.

How all things to the pure are pure, against simple intention.

Here still Christian Discipline is shuffled behind the door, and a large circumference drawn to cloath the face as well

well as the body, whereas the body necessarily requires a decent cloathing the face none, at least by *painting and patching*, never (I say) admitted by any *Prelate* or grave *Pastor* whatsoever; judge then of the circumference of this *Procurators* conscience, and to begin with his very first words, that, *To the pure all things are pure*; Note this to be spoken to Christians, declaring their distinct condition from *Jews* and *Gentiles*, that nothing in it self is unclean, yet not to license them to transgress *Christian Precepts*, wherein they should be pure: But observe this *Procurator* remarkably in his next note of eating meat offered to *Idols*, that he can see no *Adultery* in the use of painting the face by eating this meat, whereas the *Apostles* words are, *If any of the Infidels invite you, and you will go, eat of all that is set before you, asking no question for conscience. But if any man say, this is immolated to Idols, do not eat for his sake that shewed it, and for conscience; conscience, I say, not thine, but the others*: Thus the *Apostle*; and why so? for true *Christian Discipline*, as his immediate precedent word, are most plain,

The *Apostle* of
good ex-
ample a-
gainst sim-
ple inten-
tions.

plain saying : *All things are lawful for me, but all things are not expedient ; All things are lawful for me, but all things do not edifie : let no man seek his own, but anothers.* Thus he I hope sufficient to wash off all the Procurators complying, painting, patching, and adorning complexion, never I say admitted by any as most scandalous to all Prelates and grave Pastors, witness what we have said above, [1 Cor. 10. 23, &c.]

Then he comes to *Artificial* and *Ofartificial* native Beauty, as Gods great favour, ^{al native} beauty which I have most sufficiently noted ^{fraudu-} against him already, particularly out ^{lently ex-} of *Tertullian* and *Saint Cyprian*, with ^{tollod,} *St. Chrysostom*, in several pages before. [Dr. Patch, p. 41.]

In the next page he runs riot a- ^{Of this} gainst all *Scriptures* and *Authorities* ^{Procurat-} by us produced, and all verbal, be- ^{tors spirit} wraying a brain much like the overflowing of *Nilus*, full of mud, still to muzzle in such nasty liberty, as *Tertullian* and *Saint Cyprian* term it; but pray what is this Spirit that thus elevates himself with *Lucifer* or *Nebuchodonosor*, to say ; *Who is God ? who are these Doctors* thus pressingly

pretended, that I may not censure them? Certainly a particular fiend, neer allied to *Simon Magus* his spirit of pride, as you have heard to undervalue all, in soaring above all, until tumbled to the ground. Wherefore I commend him to Saint Peter, saying, *Do penance for this thy wickednesse, and pray to God, if perhaps this cogitation of thy heart may be remitted thee.* [Dr. *Barth*, p. 42. & *Act*. 8. 22.]

Then he runs a long race, onely for the lawful use of things, whereunto he foists *painting and patching the face*; the first clause was ever commended, the latter never admitted.

The Pope
grossly a-
bused.

That he saith: *As the Pope is said to have expressed in his Bull against the Knights, Teutonicks, or Templers, when he confiscated their estates: Although of right and justice we cannot, yet out of our plenary power and will we do dissolve them.* Thus he too grosse, when not only most false, but rudely absurd; false, in that he saith, *Although of right and justice we cannot, &c.* when they are of the Popes particular erecting, though by the assistance of *Christian Princes*, unto whom also he prescribed a Rule, and vow that they passed

in

in the nature of *Religious*, sufficiently empowering him to dissolve what he thus ordained; for the absurdity of it, what more rudely grosse then to make the *Pope* thus distracted, not only to testifie his own shame against common sense, but most falsely. This *Procuratour* cites a *Bull* for it, a *Bull* indeed, and most unlawfully begotten with a *Hear-say*, out of his own fanatical brain, enough for this [Dr. Patch, pag. 65, 66. *Quaresmian*, tom. 1. de *Terra Sancta*, pag. 656, &c. anno 1639.]

For his shuffling with Saint Peter Sc. Peter & St. Paul and Saint Paul, in point of Apparel, maintain-
 &c. See us above, with Saint Cyprian ed against
 upon them, and you may be fully sa- excess in
 tisfied, [Dr. Patch, p. 79.] apparel,
 &c.

That he saith, *Tea*, as to the ad-
 vantage of our faces, and adding to
 the lustre and beauty of our looks, our
 blessed Saviour we see is so far from be-
 ing against the Eastern custome of anoint-
 ing the Head and Face, which doubt-
 lesse added something to the visible beau-
 ty and shining of the countenance, that
 he bids the Jews even in their fastings
 to use it. Thus he, page 81. *Matth. 6.*
 16, 17.

Our Savi-
 our again
 abused.

Holy Fa-
thers de-
fend our
Saviour

For answer to this ; first, here is no token to *paint the face*, or any wayes in behalf of beauty, but to reprehend the *Pharisees*, who when they fasted out of *hypocrisie* to vaunt of their *fasting* accomodated themselves in a sordid nasty way justly reprehensible, when all concerning the face is to wash it without any particular water or liquor ; for thus runs the Text, *VWhen thou doest fast, anoint thy head, and wash thy face, that thou appear not to men to fast.* Not a word of Beauty in any sence, but to passe in an ordinary hew, that the motive of this Ceremony was not intended by our Saviour materially, but mystically, that as these things made them look pleasant and cheerful, so they should do when they fasted now, as *Christians* without them, saith St. *Hilarius*, St. *Hierom*, St. *Chrysostome*, *Theophylact*, and *Euthymius* primitive and ancient Fathers, unto whom we might adde divers moderne grave Authours of quality ; for to think that our Saviour would counsel them simply to *paint* and *patch* the face to advance Beauty, when they *mortified* themselves by *fasting*, were most absurd, yea *contradictory*,
Glorj,

Glory, to adorn and deck themselves in *bravery* for mirth, and yet shew or do acts of sorrow by *penance*, as if he counselled them to be merry and sad all in a breath; the meaning then is to fast willingly and cheerfully, without hypocritical signes of sorrow, or sufferings. [See *Tirinus in Matth. 6. 17.*]

Again, *The Creator is willing, mankind should serve themselves of all his creatures various excellencies in their strength, weight, light, sweetness, warmnesse, tinctures, beauties, and colours, not only to necessity and plainnesse, but also curiosities and gains.* Thus he, and how most erroneously in the full height of a grosse *Libertine* way, may easily be conceived by what is said, and in a true Christian garb. But who taught him this? *Lucifer*. [Dr. Patch, p. 99.]

The Procuratour gives all liberty to excele.

But now he runs a full fierce carrier at all our *holy Fathers* produced, and whomsoever imaginable in his way, yet may he not passe all guards without some arrest of account upon what terms.

First, then having acknowledged all that we have related, he begins as

Fathers
highly ac-
knowledg-
ed.

it were in an Agne, saying, This black and ponderous cloud of witnesses, which your Ladiship produceth against all artificial Beauty from the suffrages of ancient and later Divines, did, I confesse, a long time so scare me, that I feared a deluge of divine wrath, in no case to be more unavoidably poured forth upon the soul, then of this, in giving any assistance to the face and complexion, so terrible presages of storms did the thunder and lightning give both from the Presse and Pulpits of grave and godly men, no soul was more shaken then I was in the minority of my judgment, when I had more of Traditional Superstition, then of judicious Religion, and valued more the number of mens names, then the weight of their reasons. But at length, finding by my greater experience in the world, that many, if not most women of more polished breeding, every way vertuous and most commendable for all worthy qualities, did use more or lesse (privately and it maybe lesse discernably to vulgar eyes) something of art to retard age & wrinkles, to preserve or recover a good complexion, to quicken that colour which is the life of the face, and to dispel the death of an excessive palenesse, notwithstanding

standing what was with so great zeal and
terror urged by some against all such
practises. Thus he in behalf of paint-
ed faces, &c. [p. 99. 106, 108.]

Here you see a pretty spirit in a
strong shaking fit of a professed ene-
my to Tradition; and whither then?
he drawes all neerer home under his
own proper verge, though so ponderous
a cloud of witnesses against him, censu-
ring all, not fearing their names, how
renowned soever, but the weight of
their Reasons, and that least of all,
when so tributary to his phansy, as not
to budg without it, notwithstanding
the Record of these names, most emi-
nent for all abilities and piety in the
Church of Christ, (even by his own con-
fession hereafter) might daunt him;
were he not delivered up, (as the A-
postle notes some) into a reprobate
sense. But how runs his reason? Find-
ing by my greater experience in the
world, &c. and what experience? still
custome, and vulgar worldly custome,
the high road noted in the Gospel
sufficiently declared whither it tends,
yea, two well known, and abundantly
intercepted already, which if not
sufficient, but that such custome must

sway against this: *Ponderous cloud of* (sacred) *witnesses*, then let the grand Signior the Turk step in for more then all; in the mean time, note this *Procurator* general (even by his own acknowledgment) to be overwhelmed, not only by *orthodox antiquity*, but by *Moderns* of his own Coat, so grosse is his case, especially swayed by the polished breeding of some *qualified Dames*, pretended vertuous, though so grossly against such a confessed *ponderous cloud of witnesses* to the contrary, even all holy *Antiquity*, here presently farther adored, which (according to true *Religion*) in common judgment, yea, vulgar sence ought to have squared his greater experience, not thus to be led by the *Rain of an apron-string*, [Rom. 1. 28.]

Fathers
supreamly
adored by
the Procurator.

Again, saith he, I do humbly acknowledge it becomes not the weaknesse of my Sex to contend or argue with those holy Fathers of old, men of incomparable learning and sanctity, whom I wish I could as well study & read in their own writings, as I do highly venerate their names for that great authority which they have justly obtained in the Church of Christ by their zealous & industrious pains

to deliver to us the things of God, and those weighty matters of Religion which are necessary to salvation. Thus he, and the very names of the Fathers restored, as of great authority, that who would think he will shortly give them a kick, even out of doors. As above.

Again, Yet I know they were so holy Fathers and humble men, as not to think themselves infallible, nor to obtrude their opinions as Dictates, or their Commentaries for sacred texts, and their writings for indisputable Oracles, &c. I have heard and read that every one of them had their errours, &c. Thus he, that in fine, he makes them of no more value then *Aesops fables*.

Now then a little to stand for these Holy Fathers and primitive Prelates, these de-
yea, those Doctours and Pastours, of whom Saint Paul speaks, and here acknowledged for so holy and learned, as justly to have obtained great authority in the Church of Christ, to instruct, to teach to doctrinate even in point of conscience, not to be carried away with every puff of false libertine pretenses; yet these holy Prelates thus to be thrust out at doors at the pleasure

The right
use of ho-
ly Fathers

ture of a *painted Ladies* Proffor, who can suffer it? first then, for the warrant of their labours, that he saith, they were, *Humble*, did but a little of it appear in this crank spirit in its true colours of perfect *Humility*, this brawl had never disturbed the air, nor stood in the light of good *Conscience*, but he seems, and must (at least) in his case seem totally ignorant of the right use of the great light of these holy *Prelates* and *Pastours* set before him, wherefore in the infallible use of them is, first, the approbation of the *Catholick Church*, unto whom they lived and died most obedient; this Church then hath, through her whole current, approved them for most orthodox in all points of *Faith and universal Discipline*; yea, whatsoever they taught in manners at least to our present purpose here, ever passed for true, solid, obligatory *Doctrine*, when ever current, without the least diminutive note by any authentick pen to the contrary. Secondly, they are no *Antagonists* (as suggested) in any of these points, nor (I say) in any manners to our present purpose, which abundantly sufficeth us, especially

especially when so fully acknowledged, that not one can be noted opposite, to shew one touch of this new infant polish in behalf of the *Ladies* of those times approved, but that they must lie dormant in the shade of an *Apostolical* countenance so many hundred years unto yesterday, and now a single (simple, if you will) *Soul* to *buffet* against all, even (I say) his own coat, that it is high time it were hung upon the hedge for better air, in the mean time for the *Fathers* pretended errors, they are onely in *matters disputable*, *opinions* not *defined* by the *Church*, nothing then to *universal Faith* or *Catechistical Discipline* so established. But (to see the grossness of this *Plea*) admit the worst of this Doctor *Patch*, that all these holy and learned *Fathers* & *Prelates* are worth nothing, as indeed they are not, if liable to such vulgar censure; what then? who must guide us? the *Regret* of every particular *conscience*: what is become then of the *Apostles* *Doctors* and *Pastors* to teach us all truth, to teach us when we do well, when ill? but to spend no more here in this so absurd, especially when
 ano-

The super-
eminent
authority
of the Fa-
thers.

another Note of it is to follow. Only in the mean time let us give this close to holy and grave Pastors for their high Prerogative to be the neereſt allied to holy Scripture of any authority or ſatisfaction whatſoever (even in ſome degree) general Councils, when their Decrees proceed ſolely and totally out of the unanimous reſult of ſuch grave Prelates, that (more ſeriously reflected upon) I think it hard to diſtinguiſh the Church and them, when Tradition, the *Primum Mobile* or *Axel-tree* of all Orthodox belief (in order unto us) takes its ſource from hence, and ſo ſtrong; that to exact a reaſon of this concluſion, you may at leaſt in ſome meaſure trench as far upon holy Scripture it ſelf, eſpecially when great S. *Auſtine* ſhall ſay, that without this, he would not believe holy Scripture it ſelf; what civil ſpirit then ſhall preſume to ſuggeſt a motive of their coherent periods, not onely of Faith, but true Chriſtian Diſcipline? Neither may they be thought to dictate onely for their moment of time, or ages; but all Ages, as the Apoſtle records Doctours and Paſtours: To the con-

consummation of the Saints, unto the work of the Ministry, unto the edifying of the Body of Christ, until we all meet in the unity of Faith and knowledge of the Son of God into a perfect man, into the measure of the age of the fulnesse of Christ. Thus he. Let it then suffice what these holy Prelates unanimously subsign : Let no audacious blood cast out that Jewish ; How, to poyse so divine a grain ; Let all passe upon that warrant, where two or three shall be gathered together in my name, there am I in the midst of them ; for, the Spirit of truth, that I will send, will teach you all truth. But note that he saith : In my Name ; and what that is, he intimates immediately before by our obedience to his Church and Catholick, or be cast out for Heathens and Publicans ; and in this line every particular of these holy Prelates and grave Pastours, own the same assurance, not onely (I say) in point of Faith, but also Discipline, as Canonical, so urgent, as you have heard : no more scanning then, no more descanting upon their Catechetical documents, much lesse slighting them, as if they understood not themselves,

selves, or after so much labour and pains for our daily use, be censured impertinent to our purpose.

Fathers
belied.

Again he saith, *How zealous were some of them for vowed and perpetual Virginity, even so far, as sometimes to speak lesse honourably of Marriage; yea, to some bitternesse against second Mariages.* Thus he, p. 114.

Virginity
defended
before a
conjugal
state.

Here first, let us observe a note of *vowed Virgins* in those primitive times of more purity, not to be thus baited by some in this corrupt sensual age, as experience teacheth; and some wonder that this jolly youth hath no worse a flying at it; but to what he hath; for the first part in behalf of *Virginity*, it is no more then the *Apostle* hath, saying: *He that joyneth his Virgin in Matrimony, doth well, and he that joyneth not, doth better.* Pray what *Solecisme* then is there in this zeal? And that any *Orthodox Father* speaks bitter against *second Marriage*, as ill, or unlawful, he cannot shew it, as being most false. [1 Cor. 7. 38.]

Again, having runne a fantastical strain of his own imagination, though in some points of painting against himself, he closeth, saying: *Besides the greatest*

greatest strictness of those holy Fathers, Voraries seems to have been to Voraries or resolute shuffled at ed Virgins, &c. Thus he, unto whom the answer may be short; first, in that it doth but seem so; next, that the plain contrary doth not one-y seem, but is most evident in our relation of them, that there is not the least touch of any Votary, or recluse person, it being indeed ridiculous under such Discipline as every Peasant knows well, out of this Doctors road; besides you see all persons whatsoever, men and women, married as well as unmarried concerned in it. [Doctor Patch, p. 115.]

Again, As the several censures and A grosse
 opinions of the Fathers must give way to shuffle up-
 the Scriptures authority (out of which on Fathers
 nothing of validity is produceable a- authorities
 gainst auxiliary Beauty) so they may
 (without injury) be looked upon as farre
 inferiour to the joynt suffrages or resolves
 of Councils, without whose concurrence
 with the Fathers sense, I can hardly
 think any thing a sin or violation of that
 modesty required by Ecclesiastical Ca-
 nons, and the Discipline of ancient Churches. Thus he, p. 116.

For

For answer to this, first, that all must issue out of holy Scripture, I conceive it sufficiently answered in our behalf already, before; but why may not he be exacted, for at least some rational colour out of *Scripture* for the support of any thing that he saith to the purpose in hand? but passe. That holy *Fathers* are to give way to *Scripture*, it is easily granted, but by whose better advice? not by any *Heretick*, not any single modern *Doctour*; much lesse every vulgar sick-brain; not any *University* or *Country* in the least point not *Passant* in the *Church*; who then? I answer, the *supream Pastour* in the *Church*, with his *Council* and this according to just reason. But what doth he oppose *Fathers* to *Scripture*, when he hath not the least sentence out of *Scripture* in opposition?

That *Fathers* ought to give way to *Councils*, make them Canonical, and it is easily granted, otherwise not; that he can hardly believe a sin declared by holy *Fathers* without a *Council*, is very strange; first, in that I think he believes not many *Councils*, if the
first

first four, according to *Queen Elizabeths* Articles and Act of Parliament, he will not find many there declared more then for the *consubstantiality* of the son with the Father, keeping *Easter* and such like points of *Faith*, even silenced in holy Scripture, and but few, too short to reach to many other points, both of *Faith* and *Discipline*, upon pain of sin to be observed; and no wonder, when nothing in any kind of this Nature was ever acted, or decreed, but as particular occasions urged; neither do *Councils* descend to the particulars of a compleat *Catechisme*, even in point of *sin*, leaving that to the *Supream Pastour* and his Doctours appointed by our *Saviour* to that purpose, witnesse his *Apostle*, as before, and not as this Doctor *Patch* closeth *Councils* in point of these exorbitancies, saying: *Leaving them to the freedome of every one, whose ver-*

Private intentions stand up again by the Procurator.

tuous or vitious minds best resolved the lawfulnessse or unlawfulnessse of them in particular Cases and Consciences. Thus he, still like himself, a free *Libertine*, and if in these things, why not in all others, the same fundamental reason leading? and then farwell all *Reli-*

Q

gion :

gion: But where doth he finde this remittance of *Councils*? sure I am, *Fathers* of *Councils* testifie otherwise, by what we have said in correcting such abuses.

But saith he, I find no woman (otherwise unblameable) either censured or excommunicated for her colouring and dressing. Nor did the ancient *Confessours* or *Casuits* (any more then at this day) either examine or condemn the use of *Tincture* and complexion to the face, as any sin in it self, but onely in reference to the mind and end of the use. Thus he, p. 117.

To this I answer, that for censuring by any ancient *Confessors* or *Casuits*, I refer you to the primitive *Fathers* produced, I hope both holy *Confessours* and solid *Casuits* most sufficient to confute this of grosse falshood, which ignorance may not excuse when so plainly confessed, and for other *Casuits* note above.

As for excommunication, it seldom follows, but upon contempt, or in particular cases so declared, not here concerned, though yet see *Pope Urban*, 8, before; and for the close of the

the End, I have sufficiently declared the absurdity of it before.

Again he saith, *Private mens opinions may not charge the soul with sin in things of outward use and fashion, where Scriptures & Councils are silent.* Thus he, p. 117.

Silent Scri-
pture a-
gain urged

How absurd this is, let any rational man judge, when it absolutely annuls all prodigality in apparel, and excessive dressings for nothing *ex diametro*, against all Christian Discipline, as you have heard, even belying the silence of holy Scripture, and for Councils sufficiently testified by their Doctors produced, especially when all Councils Orthodox whatsoever, are silent in noting them for any error, at least in this.

Again, *But they have horribly in-weighed (at first) against many other things of new, yet civil and convenient use, as against starch, especially if yellow (as if there were sin in that colour) more than in white or blue, to which at length they were so reconciled, that they affected to use nothing more in their Ruffs and linnen. How earnest were some Preachers against carelesse Ruffs, &c. or lit-*

New im-
pertinent
vanities of
yellow
starch, &c.
objected,
with a lie
upon Jesu-
its.

tle plain bands, which they liked not, because the Jesuits wore them. Thus he p. 118, 119.

For answer to this: first, of sin in any colour, silks, cloth of gold, &c. in it self or the materials, is too absurd to be noted, as most ridiculous, but the use and abuse of them, as here where no authentick proof at all of *yellow* or *blue starch* is produced, appeareth, but the condemnation of it, and deservedly as a gross vanity and fulsome pride never admitted by any Orthodox grave Pastor; And for the note of *Jesuits* little bands, it is so false, that in their habit they use none at all, and for other conditions they passe with other civil men. But that he seems often to startle at the stamp of sin, I may not refuse him a little satisfaction; wherefore let us in some measure repeat the condition of man in this point, as a true *Christian* fearing to sin; first, then our Saviour saith, *If thou wilt enter into life, keep the commandments*; as a Compendium both of divine and humane conversation, which because it hath

The stamp
of sin de-
clared.

hath many branches and issuings, that we be not confounded in them, he sends us to his *Church*, with strict obedience unto it, upon pain of being cast out for an *Heathen* and *Publican*, sufficiently declaring it a sin in the highest degree; then his holy *Apostles* the first thing they did, was to lay the absolute foundation of all in a true and perfect belief, which also because subject, partly to ignorance, partly to malice, the *Church* likewise here keeps its place, and a great stroak, and not to mistake this *Church*, she is surnamed *Catholick*; never in any publick Act assumed, or presumed by its priviledge purely *Catholick*, but by the true *Catholick Church*, in the vulgar voice of the world; this *Church* then must necessarily have many *Articles* carefully to be observed, and upon pain of sin not easily deneid by any: But what is this *Church*, carries a great bustle; I mean in its true quality and condition. Our Dr. *Patch* seems to admit of no Act upon pain of sin, but from a *Council*, whether *Provincial*, *National*, or *General*, he expresseth not, yet most likely only

The defini-
tion of the
Church.

The Popes
power to
make laws
& declare
fins.

General, according to his *Queens 39 Articles of Religion*; if so, then we have seldome any Church, and he never any; wherefore let us give a true and orthodox *Definition of the Church*: *The Church is a congregation or society of true believers spread through the world under one lawful Pastour. Unto this Pastour then our Saviour said: Where two or three are (lawfully) gathered together in my Name, there am I in the midst of them.* Thus he, and immediately after his charge to obey the Church. Will you say, this was spoken to all, and so all may make these meetings? it is true; it was spoken to all the *Apostles*, and they might make such meetings at pleasure, as they did, but not others, at least without them, nor now without the Church; for they being passed to the glory of their labours, the Church yet still remains, and one *supream Pastour* of it sufficient for this place, with a note of *infallibility* by our *Saviours* presence in the midst of them by his infallible spirit, for the power left this *Pastour* take this text, *I say unto thee, that thou art Peter, and upon this Rock will*

will I build my Church, and the Gates of Hell shall not prevail against it. And I will give to thee the Keyes of the Kingdom of heaven; that whatsoever thou shalt bind upon earth, shall be bound also in Heaven, and whatsoever thou shalt loose upon earth, shall be also loosed in Heaven. Thus our Saviour, giving power not only to loose or not loose from sin, but to command upon pain of sin, and necessary for the regular discipline of his charge, especially with his Council, without which he never chargeth any in this kind: yea, and this faculty every *Bishop* hath, with his Chapter to ordain and binde upon pain of sin, yea, mortal sin: All this Doctor *Patch* may in some sort seem to passe, being acted by *canonical consults*, but for particular Fathers or Authours, to make or determine sin, he cannot digest it. [*Mat. 19. 17. & 18. 20. & 16. 18.*]

A Bishop
can oblig:
upon pain
of sin.

To satisfie this then; first, note that no *Author* imposeth or ordaineth any thing upon pain of sin. Secondly, observe that particular Fathers and Authors only declare what is sin, and that it ought to oblige, as

Fathers &
Authors
only de-
clare sin.

declared by an unanimous opinion, without any authentick opposition, no modesty can deny it, when thus carried, it may well passe in the nature of a *Synodical decree*, wherefore what they so *stamp* declared for sin, must be carefully avoided as sin.

A lye upon our admitting Usury. Again, saith he: *Lastly, against all usury or profit from dry money, how vehement hath the torrents of some mens judgments been? which yet others reconcile of late (by some distinctions) with Gods laws and a good conscience, as finding that civil commerce cannot else be well carried on.* Thus he, p. 120.

See here either the ignorance or malice of this Doctor Patch, when never any orthodox *Authour* approved *Usury*, being expressly against Gods divine law upon pain of death, *Ezech. cap. 18. 8. 13. 17.* though many dispute of wayes to put out money, without all unlawful use, which here is slubbered to infamy; for his carrying on commerce, God understood it as well as he, how it might be done without impeachment or obstruction of it, when many other wayes both may and are found. Then he runs a long extravagant

travagant race for better reasons then holy *Fathers* give him with a stiff plea in effect, that there is no *prodigality*, *abuse* or *vanity* in *apparel*, *dressings*, or *painting the face*, where a right intention directs all to good use, & what good use from so ill a *Medium*, tending thus linially to the *supream* type of *vanity* and *pride* in an high degree, not otherwise to be understood by what you have heard, or dash out all *pride*, *prodigality*, and *excesse* in *apparel*, or any ornaments through the world, and so bid adieu to all civil *christian Discipline*.

But let us close this Doctor *Patch* for an high verbal *Procurator*, without any one second *authentick*, or indeed any at all, without all modesty against so grave, holy, and learned authority confessed, without all reason against so convincing *Pastoral reason*, as you have heard most absolute in it self, that *Væ soli*; woe to a single man against *Universality*, against the *Catholic Church* in her holy Prelates and Pastors, that he may deservedly be cast out with *Cain*, in that he seems wholly either to forget or contemn
that

Of true
Christian
obedience.

that advice of the Apostle: *Be not too highly wise, but fear: yea, Be not more wise then becometh to be wise, but be wise unto sobriety, bringing into captivity all understanding unto the obedience of Christ, having in a readinesse to revenge all disobedience, when your obedience shall be fulfilled.*

And that in this we stray not at pleasure, we conclude with the same Apostle, saying, *Obey your Prelates, and be subject unto them, for they watch, as being to render account for your souls, that they may do this with joy and not mourning; for this is not expedient for you: Pray for us. Thus the Apostle, [Rom. 11. 20. and 12. 3. and 2 Cor. 10. 5, 6. Heb. 13. 17, 18.]*

Our Con-
clusion.

A Chara-
cter of this
Procurator

Finally, having sufficiently scanned this Procurators Pamphlet, I find it so impertinent, so vain and lying against all authentick authority divine, and more then humane, that it repents me to have spent so much time in it, wherefore I conclude him with this character, He urgeth the lawful use of all creatures; never denied: He affirms no ill use to be made, where a good intention guides; never yet admitted,
as

as not delivered by any authentick Authour, being against, not only all regular true Christian Discipline, but even common sense . Then again, his whole discourse is no other then *Bar-tology*, or *Tautology*, a vain and often repeating of one and the same thing very tedious to better intentions. His tongue is very slippery without one suggestion to the purpose from any authority whatsoever, except one *Downam* of his own coat, producing our Authours stiffly to our purpose, though true it is, he notes some texts of holy Scripture, but nothing at all substantial to the matter in hand, that indeed they onely serve his tongues and good wit very extravagantly : next, as he hath nothing for himself, so he sweats to shuffle, cut, and deal ours at randome, most contemptibly terming grave, holy, and most learned primitive *Prelates*, *passionate* and *im-potent*, a pretty *Spirit* to square out true *Christian Discipline*, thus to taunt at so grave *Pastors*, most Canonical, without all exception, as to our *Catechistical Faith* and practical *Disci-pline*. And worst of all, commends us

The Procuratour
having
cast off all
Prelates,
as guides
of conscience
leaves
us in the
luds.

to none, leaving every 'man' and woman to be their own Pastour, though our great and holy Apostle Saint Gregory saith, *He that is his own Pastor, hath commonly a fool to his Pastor* : yet is the *Guide* and *Carver* he assigns them in so dangerous a point as sensual *Pride*, his very words are these : *Who shall never be charged for that as a sin, which he could not either by innate principles of moral light, or by Scripture Precepts evidently see to be such. Nor is there almost any thing of grosse impiety, which doth not discover to us its offensiveness against God by that check, regret, and disgust which it oft gives to our selves either before, in, or after the sin done.* Thus he, to avoid such charges of better advice, and to establish himself in full liberty at his own pleasure ; but what if some hit not the right precripts of *Scripture* , as in more evident and vulgar points error predominates in an high degree ; yea, what if they cannot read ? or have other blockish, brutish, and avaritious dispositions not to see or understand this model and square, unto whom then must recourse be made ? not a word

word more from him: but of this from us more by and by; in the mean time a word to his *check and regret of conscience*, a slubberly libertine note unto all sensuality easily choaked for a fulsome fancy, when habituated *custom* is said to be turned into *nature*, even by too lamentable experience, that not only *Gentiles* noted by the *Apostle*, but in *Greece*, and those *Oriental* parts, not excluding some others also, *Hereticks* make *Fornication* no sin; *Usury* also no better, even at home, though in the old Law punished with death, &c. To produce the *Greek Church*, I have it at hand, and at large: but finally, disobedience to the *Catholick Church*, in not believing her *Sacraments*, and flying from her obedience, though at first perchance with some *check of conscience*, at least, in some, but so slightly, that it quickly vanisheth, and proves nothing: and why thus? because *custom*, I say, with sensual liberty hath drowned the *Proflours regret of conscience*, except a *Regret* that it hath not swerved sooner, insomuch that *God* (saith the *Apostle*) *delivered them*

The gross-
ness of an
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conscience

up

up into a reprobate sense, to do those things that are not convenient (in a mortal degree) replenished with all iniquity. Thus he, and where then is this check of conscience, even at any time, except (I say) that it swerved not sooner? this then is the general state of such consciences, even in greater sins, at first a little to flinch at it, but quickly passed upon a phansy at pleasure, that afterwards all is formed according to the Spirit, much like what here we find: in fine, what you please. [Proff. p. 32. 98. Rom. I. 27, 28, 29. Ezech. 18. 8, 13, 17.]

CHAP. XV.

Thus you have in part heard the condition of the flock of Christ; let us Pastours then listen a little and reflect upon our charge, that we be not found *Pastours* feeding our selves to the scandal and utter ruine of our flock and selves, and so listed by our Saviour for *Mercenary*: wherefore in the first place our Saviour gives us this caveat: *If any man shall say unto you, Lo, here is Christ, or there, do not believe him, for there shall rise false christs and false prophets, and shall shew great signes and wonders, so that the Elect also (if it be possible) may be induced to error: lo I have foretold you.* This most divine and tender premonition ties us to the Catholick Church, as infallible in all cases: to this end, ever to cast our eyes upon her, for some pretend themselves *Pastors*, when nothing so; others are *Pastors*, but negligent; others seeking themselves, *Mercenary*,
Of false
and negli-
gent Pa-
and stors.

Jeremy

and others blind and ignorant: wherefore to understand all these, first, the Prophet *Jeremy* saith, *Woe to Pastours that destroy and tear the flock of my pasture, saith our Lord. Therefore, thus saith our Lord, the God of Israel, to the Pastours that feed my people: you have scattered my flock, and cast them out, and have not visited them: Behold, I will visit upon you the malice of your studies, saith our Lord. Thus he sufficiently intimating a full charge upon Pastours, [cap. 23. 1. and Marc. 13. 21.]*

Ezechiel.

The Prophet *Ezechiel* saith, *Wo to the Pastours of Israel that feed themselves, is not the flock fed by its Pastors? you did not feed my flock, &c. wherefore, O you Pastors, hear the word of the Lord; As I live, saith the Lord God; because my flocks are made a prey, and my sheep devoured by all the beasts of the field, because there was no Pastor; neither did my Pastors feed my flock, but themselves, and fed not my flocks, wherefore you Pastors hear the Word of the Lord; Thus saith the Lord God, Behold I will require my flock at the hands of the Pastors, and they shall no longer*

longer feed themselves. Thus the Prophet, [cap. 34. 2, 3, 7, 8, 9, 10.]

Again, the Prophet *Malachy*, the last of the twelve, about the year of *Malachy*, the world 3500. after which time all was governed solely by High-Priests unto the coming of our Saviour, anno 4000. this Prophet then saith: Now to you, O ye Priests (that are covetous and negligent in your Functions) if you will not hear, and if you will not set it upon the heart, to give glory to my Name, saith the Lord of Hosts, I will send upon you poverty, and will curse your blessings, &c. Again, the lips of the Priest shall keep knowledge, and the Law they shall require of his mouth, because he is the Angel (or Messenger) of the Lord of Hosts. But you have departed out of the way, and have scandalized many in the Law, &c. for which cause I also have made you contemptible and base to all people. Thus he, of idle negligent Pastours, [cap. 2. 1. 7.]

Saint Paul saith, Priests that govern *S. Paul.* well, are worthy double honour. Then some do not govern well, nor observe that Counsel of Saint Hierom, Priests *S. Hierom.*

R

and

and Preachers must not flatter, but move
 tears, not laughter; wherefore as God
 visited Adam, and the first day, much
 more ought the Catholick Church her
 Pastours every year, and frequently
 both for Doctrine and Discipline, and
 never more need, then now by dole-
 ful experience, liberty having gotten
 the upper hand for belly Pastours to
 comply too exorbitantly, that I much
 fear the Apostle may come against
 them for not listening. where he saith,
Many walk, of whom I told you often,
(and now weeping I also tell you) ene-
mies of the Crosse of Christ, whose end is
destruction, whose God is their belly, and
glory in their confusion, who mind world-
ly things. Thus he, by whom I hope
 to be excused for this boldnesse,
 times also urging, if not in our Pastors
 as I hope, yet such sacred caveats can-
 not hurt; or if any startle at it, as
 approaching too nigh, take heed of
 the old Doctor Saint Hierome, sus-
 pecting such; if you wonder who I
 am, one bad enough, but meeting
 with what here I find, I cannot but
 reflect upon it, and spend my best in-
 davor to draw good counsel out of it,
 though

though more easily thus sticht together, then good use made of it ; yet no vulgar concernment, even salvation or damnation, but lend a helping hand to perfect it as well by practice as doctrine, for I much fear private interest in slubbering silence, and for our square this may be our Rule ; where variety of opinions and humours reign : Let us look upon our more grave *Prelates* and *Pastors*, past the stream of vanities, as best able to judge and advise in such dangers. Will you say, they are too strict, too harsh, driving all in a sad doleful path? remember that of our Saviour : *Enter by the strait Port, because the broad and spacious way leadeth to perdition, and many enter by it : how straight is the Port, and narrow the way that leadeth unto life, and few find it.* Here some yet cry out, that I cast blocks in the way to Heaven, make it hard and dismal, breeding sad thoughts, when our Saviour saith, *My yoke is sweet, and burden light.* To clear my self, I only lay the very immediate precedent words of this text before you, which are these : *Take my yoke upon you, and*

How to square our christian discipline.

The way of salvation in it self not strict.

S. Paul.

learn of me, that I am meek and humble of heart, and you shall find rest to your souls. Thus our Saviour plainly insinuating a willing mind, and all is done, you will find rest to your souls, howsoever it may for a time molest the sensual part: for your sadnesse give me leave to say with the Apostle unto the Corinthians, That I have made you sad by my Epistle, it doth not trouble me; now I rejoyce, not that you are sad, but that you are made sad unto penance, for you are sad, according to God. Thus the Apostle and farther to our discharge, hear our charge, [1 Tim. 5.7. Philip. 3.18. & 2 Cor. 7.8. Mat. 7.13, 14. & 11.29, 30.]

Pastors
charge of
souls.

Our Saviour saith, Thou art Peter, and upon this Rock will I build my Church, &c. unto thee will I give the keyes of the Kingdome of Heaven, that whatsoever thou shalt bind upon earth, shall be bound in Heaven, and whatsoever thou shalt loose upon earth, shall be loosed in Heaven. This is no small charge, and hereditary to all true Pastors supream, and from them derived to others, [Mat. 16.18.]

S. Matthew

Again, VVho doest thou think is a faith-

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faithful and prudent Servant, whom his Lord may place over his family, to give them meat in due time. This is chiefly understood of the Apostles, and other primitive Canonical Superiours in the Church, saith *Tirinus*, [Matth. 24. 45.]

Again, *A good Pastour gives his life* *s. Jhn.* for his sheep. Then certainly, a good Pastor ought to be very vigilant, not only in Doctrine, but manners, and his charge obedient. [Joan. 10. 11.]

Again, *Feed my lambs, feed my sheep:* And, *Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven, and whose you shall retain, they are retained,* [ibid. cap. 21. 13. and 20. 22, 23.]

Again, *Attend to your selves and the universal flock over which the Holy Ghost* *Acts.* bath placed you Bishops to govern the Church of Christ, which he bath purchased by his blood; I know that after my departure there shall enter ravening wolves amongst you, not sparing the flock, and out of your selves there shall rise men speaking perverse things, to seduce Disciples after them: wherefore watch and keep well in memory, that for

three years I have not ceased night nor day with tears, admonishing every one of you : and now I commend you to God. Thus the Apostle, shewing the charge and conversation of good Pastors, not onely to have a care of their flock, but also of themselves, according to that : I chastise my Body, and bring it into servitude, lest perhaps when I preach to others, I myself become a Reprobate. Thus the Apostle, [Act. 20. 28, &c. 1 Cor. 9. 27.]

St. Paul

Again, Remember your Superiours that have spoken the work of God unto you, whose end of conversation beholding, imitate their faith, &c. Thus the Apostle shewing the office and example of true Pastors, [Heb. cap. 13. 7.]

Here then you see the charge of Pastors, with their divine assistance, a compleat charge, not onely to instruct in Faith, but doctrinate in point of manners and discipline, the effect of Faith, which without good works, that is, true Christian conversation and demeanour, with a right comportment besitting a well disposed Christian, it is a dead Faith, worth nothing. But as the charge is great upon

on *Pastors*, so listen a little to the ob-
 ligation of such as are bound to hear
 and obey them, the end of their
 charge, and this delivered by *Moses*,
 saying; *He that shall be proud, not to*
obey the command of the Priest, which at
that time administred to the Lord thy
God, and the decree of the Judge, that
man shall die. Thus he plainly of an
Ecclesiastical Judge, in all Cases of
 Conscience, not to be shuffled off to
 any other, as our English *Annotations*
 and *Tirinus* make it strong: and if so
 strict for the *Pastors* of the *Synagogue*,
 what may we think of *Christ* for the
Prelates and Pastors of his *Church*? e-
 ven so in the *Church* of *Christ*, if not
 with temporal death, the spiritual falls
 more heavy by excommunication, when
 Saint *Paul* shall say, *Deliver such an*
one (by excommunication) to Satan,
unto the destruction of the flesh, that the
spirit may be saved. Also, *Hymeneus*
 and *Alexander*, *I have delivered to*
Satan, to learn, not to blaspheme, that
 is, by excommunication, expelling
 out of the *Church* to be vexed in bo-
 dy, and afflicted by the *Devil*, with
 infirmities and wonders that so tor-

The obli-
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 stours.

The seve-
 rity of ex-
 communi-
 cation.

mented and humbled, he may repent and be saved. Thus *Origen*, *St. Hilarius*, *Hilarius*, *St. Ambrose*, *St. Chrysostome*, *S. Ambrose*, and *St. Austine*: for at that time *Satan* had power to afflict excommunicate persons visibly in the Body, as now invisible in the Soul, saith *Tirinus* out of these Fathers, [*Deut.* 17. 12. and *1 Cor.* 5. 5. *Tirinus* in *1 Cor.* 5. 5.]

Origen,
S. Hilarius,
S. Ambrose,
S. Hierome,
S. Chrysostom
S. Austine.

Will you say; Certainly the Devil will not afflict any person to the least end of remorse of conscience in any respect whatsoever. True it is, as remorse, but as delighted, and furiously, alwayes seeking to torment Man, he is ever most ready upon all occasions, though the end of Gods Providence be good, concealed from the Devils malice. Thus in *Purgatory* some hold the Devils torment Souls, not to purge them to a better condition, but to wreke their venomous spleen upon Man any way at any time, which yet Gods divine goodness turns to their good, as he doth all the permitted afflictions of the good in this life, which until crowned in heaven, is alwayes in durance.

Now

Now then to apply our selves more effectually to our charge, you have heard holy Fathers sufficiently intimating our task, to reform such exorbitant abuses as laid before you, and particularly that great *Patriarch St. Chrysostome*, of persons going to Church to pray, loaden with enormous excesses of apparel, and dressings most ridiculous and scandalous, Of repelling scandalous dressings from all sacraments
 p.41. that methinks with *Pope Urban*,
 p.48. such may more justly be debarred all *Sacraments*, as favouring neither of Devotion, nor Christian civility, then thus noted in the Church simply to pray, especially such as *paint and patch* their face, with powdered hair, so abominable as you have heard it, to provoke the wrath of God, and with high contempt of God that such deserve not the name of Christians, saith that great primitive Primate *St. Cyprian*, and others, p.66, &c. the Prophet saith, *God will require these Souls at our hands*, and the Apostle, *That we must give an account of them*: And certainly, according to what we have heard out of holy Scripture, and the Doctors of the Church, not

not to be slighted or shuffled withall; neither may we deceive them and our selves with chaffe, stubble, or trash, by conniving, but serve them by instructing and inculcating real Christian Discipline, *Amen.*

The Cor-
rector of
excesse in
apparel,
&c.

To be short then with the Procurator in his great liberty, both in case and all cases of conscience, who more proper to guide us then *Gods Pastors*? will you say, it belongs not to them, or that they understand it not, or that they are old Religious persons spent for this life, and so absorpt in a fervent disposition for the next, that they may seem to forget youth? I should be sorry to hear this from any pious or rational *Soul*; first, out of due respect to holy Church and her Prelates, that they shall be so rash, as to meddle where they have not to do; that they shall be so ignorant as to speak what they understand not; that they shall be so passionate as to swerve from true *christian Discipline*; this becomes no true Christian to say; wherefore the danger of excesse in *Pride, Riot in clothes, ornaments, deckings, feasting, sports & recreations* may

all; may not be denied to be great sins by
 our what you have heard, nor that some
 by *Guide* to preserve and keep us out of
 them, is most necessary, otherwise
 what can be thought of youth, but to
 perish eternally in them, which God
 avert? what is Education, without an
 eye to the right use of it? especially
 in *christian Discipline* so important as
 you have heard the Apostle, who then
 I say must give us this Discipline? who
 must visit it for true observance not to
 be condemned by it hereafter? how
 shall we know what we do, when well,
 when ill, and in what degree? cer-
 tainly this seems a high charge, a deep
 point of conscience. But I pray God
 many true believers look not upon
 these vanities against *christian Disci-
 pline* expressed in holy *Scripture* and
Fathers, as *Hereticks* do upon points
 of Faith and holy *Scripture*, presu-
 ming all to be taken at their carving,
 so expressly against our Saviour, upon
 pain of eternal damnation, obliging
 us to obey his Church, not only assem-
 bled, but united in one, under one su-
 pream Pastor or Head, to which end
 saith his Apostle, *He gave some Apo-
 stles,*

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Gods pro-
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in point of
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charged to
obey their
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stles, some Prophets, some Evāgelists, some Pastours and Doctors. And to let us know, that this was not for a fit or short time by the limit of Hereticks, his next words are: *To the consummation of the Saints, unto the work of the Ministry, unto the edifying of the Body of Christ, until we all meet in the unity of Faith and knowledge of the Son of God into a perfect man, into the measure of the age of the fulnesse of Christ.* The end also he sheweth of this provision, saying, *That now we be not children wavering, and carried about with every wind of Doctrine in the wickednesse of man, in craftinesse, to the circumvention of errour.* Thus he. All which certainly requires a *christian Discipline*, to regulate this *Doctrine* and *Faith*, with correspondent manners in all respects, and this a deep charge upon these *Pastors* and *Doctors*, when he shall say, *Obey your Prelates, and be subject to them, for they watch as being to render account for your souls, that they may do this with joy, not mourning, for this is not expedient for you: Pray for us.* Thus he, [Eph. 4. 11, &c. Heb. 13. 17.]

Where-

Wherefore thus we give our last Period. All things may be used; All things may be abused: to guide us then in point of conscience, we are to cast our thoughts and cares wholly and solely upon the Catholick Church in her grave Prelates and pious Pastors, as you have heard, and not to leave every person at random, to the simple regret of his own private conscience, when (I say) all instructions possible can hardly make some conceive any conscience at all, even in point of greatest consequence. What then may some say? in the use of my Apparel, &c. must I consult these Prelates or Pastours, how to accommodate and carry my self, that were *Jugum insupportabile*, an insupportable yoke carefully avoided by the Apostle. To alleviate this, first, a regular Christian way is easily observed, and for the rest, liberty may passe until counter-manded by the prescript here given. Note then (I say) this *Procurators* soaring Discourse, without all authority, without Religion, without true Christian Discipline, yea against all these in his libertine close
left

How to
know our
comport-
ment in
apparel,
&c.

left to every man and womans private conscience, that you may plainly see what a loose Garb he professeth: And so wishing him a better reflection upon the *Pastours* of Gods Church, humbly to stoop with the *Apostle*, rather then tumble head-long with *Symon Magus*, AMEN.

Vale.

FINIS.

A
COROLLARY
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ADDITION
To the Premises.



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A
COROLLARY
OR
ADDITION
to the premises.

THe reverberation of the
air upon what you have
seen, urgeth to a farther
Note in a quaternal list;
and first upon

Patches.

Patches then , notwithstanding
Tertullian and *Saint Cyprian's* cate-
chistical pains, yet all is slighted, as
minus habens, or very diminutive, not
weight to what their expressions im-
port, speculated to an inconsidera-
S ble

ble value as simple, to use them, or not use them, notwithstanding Tertullians pressing words, saying: They offend God who force the complexion by art, stain the cheeks with red, extend the eyes with black painting (or patches) &c. How abhorring are these things from your disciplines and professions? (as Christians) How unworthy the name of a Christian to carry a counterfeited face, wherein all simplicity is expected; to have a lying countenance, what tongue can expresse it? Thus he, unto whom adde Saint Cyprian, who having spoken much of such madnesse, concludes, All which sinners and the Apostate Angels by their arts provided when tumbling into terrene affections, they departed from the celestial. They taught to colour the eyes with black (patches) traced in form, to adulterate the cheeks with a lying red, to change the Hair by dissembling colours, and to overthrow all the verity of mouth and head, by imprinting of their corruption, &c.

Again, thou art a Matron in the Church of Christ, rich and wealthy, a-
noint

oint thy eyes, not with the Devils
 Painting (the face) but with the oint-
 ment of Christ, that thou maiest see
 God when thou doest merit by thy good
 works and manners; but thou that art
 such an one (painted) thou canst not
 do good works in the Church. Thy eyes
 daubed with black (patches) all in
 darknesse, see not the poor and needy.
 Thus he, though so great a primi-
 tive Prelate and glorious Martyr,
 yet now little regarded, and why?
 because all falls into an indifferent
 line; and most strange, when only
 good *Intention*, handsomnesse to be
 like others, not contemptible, must
 land all for safe and secure; what
 then is this good *Intention* so blind,
 so vain, and proud, if not tainted
 with wicked sensuality in an high
 degree, inviting all eyes and wan-
 ton dispositions to behold youth,
 feature, complexion, aspection, im-
 boldning, vain discourse, if not
 worse? certainly well reflected up-
 on, it cannot be lesse, howsoever
 shuffled to some impertinent excuse,
 as [Tert. p. 90, 91, S. Cyp. p. 94, 100.]

Yet it is to be like others : what others? vain fantastical others? no motive, and lesse example for civil Christians by what you have heard, be their qualities and esteem what it will.

As for contempt in a decent Christian Discipline, according to quality, look upon that text of the *Apostle*, teaching us to rejoyce to suffer reproach for the name of *Jesus*, and his holy Discipline; neither may this seem *Antiquated* or not concerning us, because acted by the *Apostles* of so high perfection, when the profession of *Faith* and *Christian Discipline* ever survives to all posterities, even to the end of the world sufficiently testified by Saint Peter unto his *Jews* in *Greece*, saying, *Christ suffered for us, leaving you an example to follow his steps*; finally, let the *Intention* be what it will, imprint well these words of *Tertullian* *Not to draw the eyes and sighs of young men after you.*

Again, what do we breed danger in another? what do we suggest concupiscence to another? which if God do
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not distinguish from whoredom, in respect of punishment, I know not how he can passe free, that is cause of anothers perdition, &c. worth reading. Take heed then, and be most assured, there is no Patching with God, witnesse his holy Doctours testifying it so plain in a vulgar catechistical sense as you have seen and heard : Take heed (I say) that simple *Intention* deceive not common *Christian Discipline*, when so *ex diametro*, directly opposite to all related, [Tert. above, pag. 88, 90. Act. 5. 41. & 1 Pet. 2. 21.]

Custom.

Yet not appeased or satisfied, *Custom* is again rubbed up, though most absurdly against what you have heard, p. 71. 98. 113. 125. for that *Custom* ought to prevail, it is required and expected, that it be approved, and by such as the *Apostle* with the *Church* of God, otherwise it may stream as it did against our Saviour himself, when *Pilate* said unto the

Jews, You have a Custome, that I release one to you in the Pasche : will you therefore that I-release unto you the King of the Jews? they all cryed out saying : Not him, but Barrabas, and Barabbas was a thief.

Thus you see the abuse of *Custom*, which if it steer without its *Authentick Guide* you may plainly observe how exorbitant it proves, even in the highest degree to prefer a *Thief* before our *Saviour*, that nothing is found more dangerous, yet pernicious.

Note also, that the first *Idolatry* in the world came in by abused *Custom*, not reprov'd in time, witness *Salomon*. Pretend no more then *Custom* without the *Apostle*, and his second, for thus it strayed when holy *Prelates* and grave *Doctors* reprehended it as you have heard
[*Joan. 18. 39. Sapient. 14. 16.*]

Prodigals.

This all highly condemns, though none will acknowledge it, how extravagant soever, and odious both to God and man, as above, pag. 60, 167. But that which I intend here is to inculcate the more real & substantial condition of the rich, and such as make themselves *Lords supreme* without controule, in what God hath blessed them withall, to dispense it at pleasure in any prodigal way whatsoever, when our Saviour hath sufficiently declared what silly Tenents they are at his will, and the greatest but for life, saying: *Thou fool, this night they require thy soul of thee, and the things that thou hast provided, whose shall they be?* Will you say, your heir will thank you? few such are found, but for *Prodigals*, neither God nor man can any way acknowledge them, yea, God gives such blessings to a more blessed end to feed the poor, to pious uses, when

his sacred Text shall say, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, for I was hungry, and ye gave me nothing to eat, I was thirsty, and ye gave me not to drink; I was a stranger, and ye received me not: I was naked, and you cloathed me not, sick and in prison, and you visited me not. Thus the Text answering also the excuse of such as will know none of all this, when the poor are daily seen and found more ready at hand, then Dogs, Horses, and Hawks, with their appurtenances, yet not totally to abrogatethese, but square them by a level of moderate use attending conscience, not consuming estates, as given to that end; and why the poor and pious uses ought not to share with these, and as deep, at least in the excesse noted by grave Pastours, I know not, sure I am, it would redeem much, [Luk. 12. 20. Matt. 25. 41.]

But faith that old Text of Moses, If one of thy Brethren that abideth within the gates of the City, in the Land which our Lord thy God will give

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Give thee, come to poverty, thou shalt
 not harden thy heart, nor close thy
 hand, but shalt open it to the poor man,
 and shalt lend him that which thou per-
 ceivest he hath need of : Beware, lest
 perhaps an impious cogitation steal up-
 on thee, and thou say in thy heart, The
 seventh year of remission draweth
 nigh, and turn away thy eyes from thy
 poor brother denying to lend him that
 which he asketh, lest he cry against thee
 to our Lord, and it become a sin unto
 thee. But thou shalt give unto him,
 neither shalt thou do any thing crafti-
 ly in relieving his necessities; that our
 Lord thy God may blesse thee at all
 times, and in all things whereunto
 thou shalt put thy hand. There shall
 not want poor in the land of thy ha-
 bitation : therefore I command thee,
 that thou open thy hand to thy poor
 and needy Brother that liveth in the
 land. Thus the text, and conso-
 nant to this our Saviour saith, The
 poor you have alwayes with you. And
 that they are so to continue I think
 needs no proof, where experience is
 so full, yea, the whole current of
 Holy Scripture is to relieve the
 poor

poor and needy; what then may some say, must I expend my self upon the poor? in some sense, yes, your qualitie and family with decent recreations provided, the residue is the poors and the Churches for pious uses; but for poor in extremity, he that will not relieve his neighbour in such a case, Saint *Ambrose* saith, *He killeth him*; and who this neighbour is, our Saviour sheweth to be him that is next at hand so afflicted. And thus much of such poor as accidentally occur to view or knowledge. [*Deut.* 15 7, 8. *Matt.* 26. 11. *S. Ambrose, lib. 2. de offic.* c. 7.]

But there is a farther charge upon the *Re-publick* or Common-weal, not only to provide for such as they see, or casually hear of, but are obliged to examine their several districts, who is in such a case, that no counterfeit Vagabonds range to the ruine of the truly needy, pestering of streets and High-ways; this I neither find nor hear of more Religiously and charitably observed then in *Holland*, and the territories of

of Geneva in France, yea Geneva itself, though most heretical, extend (as I am credibly informed) a charitable or commiserating hand upon our *Religious Capuchins* of *S. Francis* there nigh the City, for which God I hope will one day reduce them to his *Church* and *Salvation*, Amen.

By all which it is most apparent, that man is but a simple Steward or dispencer of what God bleffeth him withall in temporals, and this onely for life and short, when no man can assuredly promise himself a year or day, and morally by course, not many years; if forty or fifty, a high proportion and sad, if not well carried upon a just account, the happy close of all, and not to be bawkt or waved by any shift, God then grant it a good test. *Amen.*

Pastors.

Of Pastours you have heard already, both good and bad, yet upon these reflections, and particularly

ly upon the Prophet *Jeremy*, he seems to point hard at our present times, saying, *My people are become a lost flock, their Pastours have seduced them, and have made them wander in the Mountains forgetful of their habitation.* This seemes to trench sharp upon silent Pastours and a stubborn flock, that it extremely behoves both parties to ruminate well upon it; and first the *Pastour*, as the source of what streams to the feeding of the flock, I hope sufficiently expressed already out of those two great Prophets *Jeremy* and *Ezekiel* above, p. 240. wherefore this only touch may suffice here, that God saith, *Behold I my self will require my flock, at the hands of their Pastours :* A great charge, and hard, as already expressed, with the obligation of their flock not only to listen, but obey their *Pastours* Canonical proposals, a sufficient discharge for the one, with a sad doom for the other refractory, whom I wish more seriously to ponder that of the Prophet *Jeremy*, *Thou hast a Harlots face,*

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face, and knowest not how to blush; that they fall not into the list of those of whom the Apostle saith; Having their consciences seared, howsoever a little after, saith he: Priests that rule well, let them be esteemed worthy double honour; they that sin, reprove before all, that the rest also may have fear. Thus he, Amen. [Jeremy, c. 50. 6. Ezech. c. 34. 10. and 1 Tim. c. 4. 2. and 5. 17. 20.]



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